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THE

MISSIONARY HERALD.

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THE receipts of the American Board for the month of May, and also for the nine months of the fiscal year, are recorded as follows: —

	May, 1894.	May, 1895.
Regular donations	$27,369.14	$31,768.11
Donations for special objects	6,776.79	2,735.95
Donations for the debt	168.77	6,469.17
Legacies	6,316.67	8,947.77
	$40,631.37	$49,921.00

	9 mos. last year.	9 mos. this year.
Regular donations	$294,418.50	$306,429.73
Donations for special objects	41,740.05	32,940.05
Donations for the debt	34,579.35	15,626.26
Legacies	111,280.42	122,116.03
	$482,018.32	$477,112.07

INCREASE in regular donations, $12,011.23; *decrease* in special donations, $8,800.00; *decrease* for the debt $18,953.09; INCREASE in legacies, $10,853.61; *net loss*, $4,906.25.

For three months we have had the pleasure of reporting steadily increasing donations from the churches and individuals. This is a wholesome indication, for which we are grateful. "Donations for Special Objects" represent gifts which are appropriated according to the will of the donors and do not affect our regular appropriations, nor do they increase or decrease the debt. We shall expect for the coming months large gifts for the debt, because very many churches have reported to us good collections for this purpose. "One dollar per member" has been the watchword sounded in many quarters. Could we receive such an amount from one half the resident members of Congregational churches of New England it would clear our debt. Then the rest of the country, emulating the example, would help us go forward. Let all our readers remember that we are still behind our receipts of the last year by nearly $5,000. The case of the American Board is still urgent and critical.

SINCE the year began, death has made large inroads upon the corporate membership of the Board, taking from us several most useful and eminent men. Dr. William M. Taylor, of New York; Douglas Putnam, of Ohio; Robbins Battell, of Connecticut; Hon. Franklin Fairbanks, of Vermont; Langdon S. Ward; President Julius H. Seelye, and now Dr. Henry M. Scudder, of Massachusetts, make a list of honored names which will henceforth be starred upon our rolls. Their counsels were always wise and their memories will still be very precious. May God raise up a multitude of helpers like these!

At the recent meeting of the General Association of Congregational Churches of Massachusetts, President Gates of Amherst College gave an address entitled "The Mission Work of our Churches, the Heart of our Church Life," which made a profound impression upon all who heard it, and a general call was made for its publication in leaflet form. The American Missionary Association and the Home Missionary Society have united with the American Board in issuing this admirable address, in the hope of giving it wide circulation. Copies may be obtained at the offices of the several Boards.

A new and excellent Missionary Concert Exercise, entitled "Christ for the World," prepared by Rev. Collins G. Burnham, of Chicopee, Mass., has been issued by the Board. Pastors and churches will find this "Exercise" helpful in making an entertaining and instructive missionary concert.

Our letters from the West Central African Mission report the death of the king of Bailundu, Katiavala. He was the successor of Kwikwi and proved very unpopular, and, inasmuch as the ceremonies of his inauguration had not been completed, he was refused royal burial. His body was carried out into the bush in secret by night and buried without the knowledge of his people. No successor has as yet been chosen.

The annual report of the Osaka Medical Work of the Japan Mission, under care of Rev. Wallace Taylor, M.D., has just been received. It shows that a large work has been carried on at the Choshun Hospital and the Nanawa Dispensary in Osaka and at the Dispensary in Kōbe. It is now twenty-one years since Dr. Taylor commenced his medical work, and the tabular "summary" shows that from 1874 to 1894 inclusive, the number of patients has been 44,179. These, with subsequent consultations, make the sum of consultations 215,565. The surgical operations number 3,244, while the number of visits made to patients at their homes was 10,586. During the past year, except for a brief time during the hottest season, seven medical clinics and two surgical clinics have been held each week. Who can measure the amount of good accomplished by this service?

Another singular fabrication in reference to Hawaiian affairs appeared two or three weeks since in American newspapers, telegraphed from San Francisco, the substance of which was that even the friends of the present Hawaiian government despair of its continued life and admit that the restoration of the monarchy is inevitable and imminent. More recent advices from the Islands show that there was not a shred of truth in the report, and the wonder is that anyone who has access to the papers should have concocted such a canard with the certainty of its exposure within a few days. But this is quite of a piece with the innumerable fictions that have appeared in the newspapers in regard to Hawaiians and their affairs. We referred last month to several replies made to these misrepresentations and we may now add to the list some effective letters from the Hon. Gorham D. Gilman, of Boston, who has lived on Hawaii and knows its people well. In several communications to the press Mr. Gilman has shown how far from true and how unjust are the charges that have been made against Hawaiian missionaries and their children.

It is most interesting and affecting to stand over against the Lord's treasury and note the gifts that are coming in in response to the appeals that have been made recently. A good woman writes that her family are hard workers, but that they have all the necessities of life and some of its luxuries; and she is constrained to take from the savings bank $100 to send as an extra gift to this foreign missionary work. A day laborer upon a farm writes to inquire if there is any place in which he, by giving five dollars every other month, could feel that while he is at work upon the ground he is maintaining a native Christian laborer in some missionary field. We were happy to show this hardworking man how his desire could be accomplished. A Student Volunteer who cannot go abroad at present, but expects to go within a year or two, sends a gift of $1,000 in the hope that it may at once put some missionary into the field. Aside from these and similar individual gifts, reports are coming of extra contributions by a large number of churches, which will doubtless reach the treasury within a few weeks. The Eliot Church, Newton, has raised over $6,000 *extra*, which averages about $10 a member. The Old South Church in Boston has made an extra offering of between $2,000 and $3,000. The First Church of Newton Centre, of which our late treasurer, Langdon S. Ward, was a deacon, has made a special offering in memory of Mr. Ward of above $1,100. Reports are coming from church after church of the purpose to secure at least a dollar a member extra. These are cheering signs. Why might not this plan be adopted in all churches? It will bring a blessing not only to the cause of missions but to the churches themselves. Pastors! bring your churches into line with these advancing battalions of the Lord's army. There is a rising tide of missionary enthusiasm. Let your people share in it.

This number of the *Missionary Herald* contains much from Micronesia. We trust none of our readers will fail to read the account of the trip through the Mortlock Islands given by Mr. Price. This is only one section of the work of our Board in Micronesia, but it will give our readers a new impression of the value of that work. Mr. Price, in writing of this trip, says that "few people at home can realize what a blessing the *Morning Star* is to the islanders. Her visit is the great event of the year, bringing help to the Christians and cheer and gladness to all. It is a beautiful picture to see the *Star*, which is to them a great ship, lying at anchor in the lagoon and the crowds coming and going in their canoes. Their lives are very narrow, but the coming of the *Star* brings new influences and new thoughts to them, teaching these poor sons of the sea that there are those who, for Christ's sake, take a genuine interest in them and have built this good ship to bring to them the gracious ministries of the love of God." In the department for Young People, Mrs. Logan gives an interesting account of Tara, a Micronesian who left a legacy of several hundred dollars to the American Board.

Some six months ago a package was received at the Missionary Rooms in Boston by express from Chicago, containing a gentleman's Japanese dressing-robe of silk. No word has been received as to the disposition to be made of it, and it is thought that some letter has miscarried. Can any of our readers give needed information as to the sender or for whom it was designed?

On the eleventh of May the embassies of Great Britain, France, and Russia at Constantinople presented to the Porte a document in reference to reforms demanded in Armenia. The scheme outlined includes the appointment of a High Commissioner, with whom shall be associated a Commission to sit at Constantinople, for the purpose of carrying out all reforms. The full details of the plan are not made public, but among the suggestions made are these: The appointment of governors and vice-governors in six Armenian vilayets — Van, Erzroom, Sivas, Bitlis, Harpoot, and Trebizond; that either the governor or the vice-governor of each vilayet shall be a Christian; that the collection of taxes be on a better basis; with various other reforms in the judicial and administrative departments. After much delay, the Porte has replied that it cannot accept these proposals, but such pressure has been brought to bear that it is quite possible that its decision may be reversed before these pages reach our readers. If there is any value in the scheme, it consists not in the particular proposals for amendment, but in the establishment of a Commission outside of the existing government, which shall be empowered to superintend the administration of affairs so far as relates to the Christian populations. The European Powers are evidently convinced that dependence must be placed no longer on promises, but on the establishment of an authority so far independent that it can enforce the needed reformation. The hour is critical, as is indicated by the fact that during these negotiations there has been a change in the Turkish Cabinet. In a time of such mingled hopes and fears there should be much earnest prayer.

We hope before long to obtain the full text of a recent despatch by Mr. Denby, United States Minister in China, to the Department of State, in reference to the work of Christian missionaries within the Chinese empire. Extracts from this despatch have appeared in the daily press. It seems to have been prepared with reference to a question which might possibly arise as to the amount of protection which should be extended to foreign missionaries from the United States or from other nations within the Chinese empire. Minister Denby very properly leaves out of the discussion the *religious* benefits conferred by missionary work, but he says: "I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. . . . In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. Protestants and Catholics from nearly every country under the sun are engaged in this work, and in my opinion they do nothing but good." In reference to the character of missionaries Minister Denby gives this emphatic testimony: "As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion." The high character of Mr. Denby and his long residence in China give especial value to his testimony.

THE question is often asked why the United States does not join with the European Powers in securing a better administration of affairs in Turkey. Several answers might be given, but one is very clear. The European Powers have by specific treaty obtained from Turkey the right to interfere for the maintenance of good government and the protection of the Christian population of the Turkish empire. The United States has no such stipulated right. The Duke of Argyll has shown in a recent most remarkable speech that Great Britain, by objecting in past years to the separate interference of Russia in Turkish affairs, saved the Turkish empire from destruction. To European nations, by means of the Crimean War and the annulling of the Treaty of San Stefano, Turkey owes her present existence. The Duke of Argyll says: "Turkey was admitted into the comity of European nations on the simple communication from the Turks to us of the promise to reform their internal government." The Treaty of Berlin gives fullest authority to the European Powers to intervene. Article LXI of that treaty says: "The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Koords. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application." As matter of fact there have been no steps taken to this effect by the Turks, and no superintendence of their application by the Powers. The right to enforce the guaranties for reforms has not been questioned, but the failure hitherto to exercise that right has doubtless risen through fear of opening again in an acute form the whole delicate "Eastern Question." But it seems that now the Powers are agreed that something must be done, and something besides promises obtained. The treaty right to interfere is clearly seen to impose an obligation, since the necessity of reforms has now become so apparent to the civilized world.

A HINT of what is expected from the French military expedition to Madagascar is found in a letter from Paris, printed in *The Catholic Times* of Philadelphia, which regards the expedition from the Catholic point of view, "as most desirable." It says: "The times are approaching when our missions will receive substantial support from that European Power which, whatever the fault at home, has never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer the truth to regard it as a check given to British Protestantism."

IF the daily newspapers are correct, a most extraordinary report has been made by Rear-Admiral Kirkland, commander of the United States squadron in the Mediterranean, in reference to affairs in Armenia. The report itself shows that the admiral did not get within several hundred miles of Armenia, and that his investigations, such as they were, were made at ports which are practically farther from Armenia than San Francisco is from Boston. His despatch was written from Alexandretta, and he speaks of examining a number of people by whose testimony he could not substantiate the current accounts of maladministration. Of what possible value could such testimony be, compared with that of hundreds of witnesses who have traversed Armenia itself that they might know the truth?

Rev. Henry Martyn Scudder, D.D., who during the seventy-three years of his life has had a remarkable experience as missionary in foreign lands and as pastor in the United States, died at Winchester, Mass., June 4. Dr. Scudder was the son of Rev. John Scudder, M.D., of the Ceylon Mission, and was born at Panditeripo, Ceylon, February 5, 1822. After graduating at New York University in 1840 and Union Seminary in 1843, he embarked with his wife for Madras May 6, 1844. The *Missionary Herald* stated at the time that "this is the first instance in which the son of a missionary has been sent forth as a preacher to the heathen." He was connected with the Madras Mission till 1851, when, after his exploration of the Arcot district, he was assigned to work there. This Arcot Mission was detached from the Madras Mission in 1853 and was carried on wholly by the Scudder family, consisting of five brothers with their wives and one sister. When the Reformed Dutch Church decided to conduct its foreign work independently, the Arcot Mission was transferred to the Board of Foreign Missions of that church, and Dr. Scudder and other members were released from their connection with the American Board. This was in 1857. In 1864, after missionary service in India of twenty years, Dr. Scudder returned to the United States and was pastor of prominent churches, first at San Francisco and afterwards at Brooklyn and Chicago. In 1884 Dr. Scudder's son and daughter gave themselves to missionary work in Japan, and in 1887 the father and mother decided to follow their children to this field of missionary labor. For two years Dr. and Mrs. Scudder resided at Niigata, rendering such service as was possible, Dr. Scudder lecturing in many of the institutions of Japan, where he was most cordially welcomed. Since his return to the United States in 1889 he has been in infirm health. He was a man of great abilities, of fine address, and of commanding power in the pulpit. His name and memory will be precious in all our American churches as well as in many mission fields.

There is such evident confusion in a despatch published in the newspapers of June 10, in reference to a massacre of missionaries in China, that we trust the report will prove greatly exaggerated, if not altogether unfounded. Yet Sz-chuen, the westernmost province of China, bordering on Tibet, to which one part of the telegram refers, has always been regarded as dangerous ground for foreigners. Chen-tu, the capital, is on the Min River, which is a tributary of the Yang-tse-kiang River. Chung-king, the next most important place in the province, is on the Yang-tse-kiang, 725 miles west from Hankow. At Chung-king there is a station of the American M. E. Church, and at Chen-tu, the point at which the massacres are reported, the Canadian Methodist Missionary Society established work in 1891 with two ordained missionaries, two medical men, and two unmarried women. It is also a station of the China Inland Mission, and the French Catholics are there in force. The disturbances there, of whatever nature they may prove to be, were, of course, not the outgrowth of the war excitement, but of the general hostility of the people towards foreigners. May the Lord protect his servants as they seek to carry his gospel into this darkest portion of the world! P. S. — Since this paragraph was in type a telegram brings the welcome tidings that no lives were lost, though the mission property was destroyed by a mob.

THERE is a singular diversity in the experience of missionaries in different parts of Turkey in the restrictions put upon their work. Much seems to depend upon the attitude of the local officials. In one place a church is wholly unable to obtain a permit for rebuilding its edifice, although the church has a firman. In another case a church that has never had a firman is permitted to rebuild. In certain sections unusual quiet is reported, the missionaries being in high favor; in other places they are annoyed almost beyond measure by the petty inconveniences and suspicions which they are compelled to endure. Miss Shattuck reports a better state of things at Oorfa than in most cities about them. "Rude boys, Moslem and Christian, have annoyed us on the streets more or less always, and the thing being on the increase I complained direct to the Pasha last week (I had called and established a pleasant acquaintance with his wife long ago). He took the matter energetically in hand and sent a crier about the streets of the region where I was most troubled, proclaiming that boys and fathers would be imprisoned if the lads were not restrained. I hear that three boys were imprisoned for a few days whom I was able to identify as those who had pulled my garments violently, poked my hat over my face, etc. I simply mention this that you may know the officials seem inclined here to protect us."

MARVELOUS though the changes have been in the matter of communication with missionaries abroad, yet the time has not come when we can send letters to Turkey and India by electricity and receive a reply on the next day. This fact seems to be forgotten by some people, and one of our missionaries, Rev. Dr. Tracy, of Marsovan, is moved to cry out in view of the expectations of some correspondents in this country, as follows: "Many friends lose patience with us missionaries because of our tardy answers to inquiries and requests. Again and again we are asked for letters, information, reports, articles for publication, a certain date being named before which they must be on hand. Very often the date named is already past when the letter reaches us. It seems impossible for friends to remember that it requires at least seven or eight, and, on account of bad connections, quarantines, irregular mails and what not, much oftener ten or twelve weeks to get an answer to such a letter. Let our friends keep in mind that they must allow a space of three months between the date of their writing and the time when the answer is required. This pertains to stations in the interior of Turkey."

THE mission church in Japan, composed, with two or three exceptions, of missionaries of the American Board, of whom barely sixty are now in Japan, has sent a contribution of $106 for the debt of the Board, together with their endorsement of the "dollar-a-member" plan. This is done by them in face of the voluntary reduction of five per cent. on personal allowances, and also in face of decreased appropriations for the general work and of increased demands upon them growing out of the war and other causes. It is done also in the hope and with the prayer that all the churches in the United States may act upon this plan. The Okayama Orphan Asylum sends one dollar for the same object, the avails of their own labor. This last gift comes as near taking the bread out of one's mouth as anything we have heard of.

THE anniversaries of the British missionary societies held during the month of May were as largely attended and as enthusiastic as ever. The London Missionary Society especially, in connection with its centennial year, has had one of the most successful meetings it has ever held. It was reported that the amount already pledged to its Centenary Fund was over £60,000, or $300,000. Lord Herschell, the Lord Chancellor of Great Britain, presided at an immense meeting of the London Society, held on Wednesday, May 8, making a striking address and bearing his testimony to the principles upon which the society was founded and to the magnificent work it has accomplished during the century. "I do not think it is possible," said the Lord Chancellor, "to exaggerate the vast change wrought in the South Sea Islands by the mission work of this society. It has been borne testimony to by many who have no connection with this society and no special enthusiasm perhaps in the cause of missions; but they have been constrained to confess that they have found people brought out of barbarism, out of the deepest depths of savagery and heathendom, so that it was almost impossible to conceive that they were the same race who, not so many years before, had been a terror to everybody who approached their shores." The Lord Chancellor also referred to some who speak of the waste of money upon foreign missions when there is so much to do at home. "Well, I have observed that there is a certain class of people who are always extremely solicitous about the selection which other people make for their charitable gifts. I do not think that they are troubled with much difficulty themselves. Rejection of all forms of charitable disposition of your money is the easiest conclusion which anybody can arrive at; and having, I confess, watched a little closely, although I will not say that it is universally the case, I may say that this criticism comes from those who never give to anything else."

THE condition of the Board's treasury not warranting an appropriation for a much-needed "Woman's Ward" in connection with the hospital at Fen-chow-fu, in the Shansi Mission, China, Dr. Atwood, who has charge of the medical work at that station, has sent to friends in this country some articles made by the women in the hospital and also two elegant Chinese garments for men, of silk and richly embroidered, to be sold for the benefit of the hospital. These two garments, although 200 years old, dating back to the Ming dynasty, are in a perfect state of preservation and would be highly prized by lovers of rare and beautiful needlework. The embroidery upon them represents scenes in a famous Chinese poem, "The Dream of the Red Tower," a copy of which is sent with the articles. A purchaser is desired, and information can be obtained of Miss Ella Williams, Delavan, Wis. We are glad to report that the Young People's Societies of Christian Endeavor in Delavan and Berlin, Wis., and in Austin, Minn., have made generous contributions toward this hospital at Fen-chow-fu.

MISS KING, of Marsovan, in sending a report of the observance of the Day of Prayer for Colleges, says there was special preparation made for the coming of the day, and the results were most hopeful. Christians were greatly quickened, and many new decisions for the better life were made, so that Miss King adds: "We thank God for the Day of Prayer for Colleges."

ADOOR AGHA NIZIBLIAN.

BY REV. M. G. PAPAZIAN, OF AINTAB, TURKEY.

THE subject of this sketch, Adoor Agha Niziblian, a name meaning literally Theodore, Esquire, of Nizib, an Armenian Protestant of Aintab, died on June 16, 1893, at the age of sixty-eight years. His death removed from us a most interesting specimen of Christian character in the Turkish empire.

The town of Nizib, his birthplace and from which he derived his name, is situated twenty-five miles east of Aintab, and is the historic battlefield where the Turkish army was completely routed by the Egyptians in 1839. Early in life he was converted into evangelical Christianity, through a chance reading of a few portions of the Bible. After a few years spent as theological student and as a preacher of the gospel, he went into business by the manifest leadings of Providence, with a determination to use his means in the service of the gospel. From abject poverty he rose to prosperity by means of his foresight and sound commonsense, coupled with habits of honesty and frugality. He amassed most of his property in the years 1861–65, by dealing in cotton goods and other articles whose price was affected by the Civil War in the United States. In the last decade of his life he retired from business to enjoy a deserved rest and to carry out his original plans along certain lines of Christian benevolence. He was worth about $25,000, which is regarded as a great fortune in this land. A good share of this property he set apart for the Lord's treasury.

ADOOR AGHA NIZIBLIAN.

The man was an uncommon combination of wit, intelligence, and piety. His beaming face, and the amusing anecdotes which often came from his lips in torrents, will long be remembered by his friends. He was particularly the idol of the juvenile audiences. The education he received in his youth was barely

rudimentary, for it must be remembered that forty years ago "school" was a new word in this region. Mr. Niziblian was never well acquainted with any other language than the Turkish, which is remarkable for its literary poverty, yet he became a man of wide learning and original ideas. He read all that he could get hold of in the shape of books and papers, but he learned much more by intercourse with educated people within his reach and by private meditation. His favorite themes were theology, philosophy, comparative religion, and politics. He was an authority on Mohammedanism, and the gospel had not a more intelligent listener nor a better defender against all forms of error and superstition.

Mr. Niziblian's whole heart was in the cause of Christian education. At a time when illiteracy was the common rule and education a very rare exception, he originated a Lyceum which finally developed into a Young Men's Christian Association. None of the citizens of Aintab labored with more enthusiasm and persistency than did he for the founding of the Central Turkey College. He contributed generously toward the native fund for this purpose, and for many years the college had the benefit of his counsels on the Board of Managers. He built the upper story of the schoolhouse at the Second Church of Aintab at a cost of $1,000, and not a few young people owe their education to his material and moral assistance.

YOUNG MEN'S CHRISTIAN ASSOCIATION HALL, AT AINTAB.

He held intelligent views on the cardinal doctrines of grace and was a consistent believer in Christ and in his church. He served the Second Church in the capacity of a Sunday-school teacher for about thirty years, and helped to tide it over many difficulties by his wise judgment and generous subscriptions toward the support of the gospel. He designated in his will $1,100 for three objects immediately connected with the church. His special interest in the young people of the Protestant community led him to erect the "Niziblian Hall" for the Young Men's Christian Association, at a cost of $2,500, to which he bequeathed a further sum of $2,200, with a view to enlarging the building and making it commensurate with the growing needs of the work. This is the only Young Men's Christian Association hall in Turkey, within our knowledge, erected

exclusively out of native resources, and the only well-organized institution of the kind in this region.

He was one of a few self-denying Christian brethren who organized the Second Church, over thirty years ago. To-day it is the largest evangelical church in the empire, with a membership of 750, an average attendance of 1,100, both at the Sunday-school and at the service of preaching. A few thousand dollars are ready for a larger edifice, which will be erected as soon as an Imperial permit can be obtained. It is a most noble and enduring monument of Christian missions in the land of the Bible.

On the whole, Mr. Niziblian is a wonderful example of self-help in education, of integrity in business, and of consecration to the cause of Christ. He had no children of his own, but all the boys and girls of the congregation were his adopted children. He deserves a warm place in the memory of Christian people in Turkey and America.

MISSION CRITICS.

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN.

We live in an age of criticism. Nothing escapes. If the Bible and the Church have had for ages the most severe and searching criticism, we must expect that everything related to Christianity, especially the mission movement that is now world-wide, will come in for its full share. The mission cause has its lower critics, who sometimes are so low that they cannot by any possibility see the truth or speak it. They know nothing good of mission methods or of mission results or of missionaries. Some of these critics are even church members, who, while trotting around the globe, went through the anti-missionary belt and caught its spirit, and hastily accepted its ignorant and hostile verdict as correct. There are higher critics also who know well both the anti-missionary criticisms and the varied work of the missionaries. They have studied more or less mission methods and know that modern missions have not gained their present high place without mistakes and experiments and waste. Thus in the evolution of missions there is coming from the press a growing literature on the great problem the Church has loyally set herself to solve — *the evangelization of the whole non-Christian world.*

Criticisms of missions appear in such books as Hearn's "Glimpses of Unfamiliar Japan" and in Curzon's "Problems of the Far East." Our leading magazines are now open to the discussion of this question, and one marked feature of this criticism is that the English-speaking natives of India, China, and Japan have in many cases entered the lists; and not only missionaries, but Western men who have lived long in the East as merchants or officials come forward with their replies. It is an entirely new sign when learned Asiatics, some of them still clinging to their native faiths, others sympathizers with Christianity or open advocates of it, begin to write on missions in our periodicals and venture to criticize our methods and the men and women engaged in the field. It is a sign of the times indicative of the general interest in missions when *The Missionary Review* publishes such a paper as President Kozaki sends it on "The Missionary

Problem; from the Standpoint of a Japanese Christian." Nothing proves more clearly that everyday people — business men, professional men — recognize that missions "have come to stay" than such editorials as *The Nation*, on May 16, has on "Embarrassed Foreign Missions," which was called out by Dr. N. G. Clark's recent paper in *The Outlook*. When books descriptive of the peoples of Asia and Africa give ample space to the question of missions, when magazines are freely open to its discussion, and when the daily newspapers accept reports or criticisms and contain editorials on the same, even though much that is written is decidedly against mission methods, it is evident that the one outside work the followers of Christ are trying to do is engaging the thoughtful attention of a larger body of people than ever before.

Moreover, there is no reason why adverse criticism should not have excellent results in widening and deepening the faith of the churches in missions, just as criticism of the Bible has resulted in a far richer knowledge of the times and persons concerned, and has led to the publication of "The Life of Christ" by scores of writers, where before there was no attempt to present in such way his most marvelous biography. Read Curzon's chapter on "China and the Powers," in which he sets forth the *pros* and *cons* of the missionary problem in China. Here is a statesman, a Christian, who uses to the best of his ability, as he thinks, his opportunities to ascertain all that can be said in favor of and against the work of missionaries in China. This chapter would be a revelation to many pastors and would unfold a new world of thought and research to one who reads such things for the first time. Then the reader, in order to verify or to get larger and original information on controverted points, might put himself in correspondence with some missionary or with the secretaries of his Board, and could learn in this way more of that great people, more of the actual difficulties of mission work, more of those scientific methods Dr. Lawrence so well treats in his "Modern Missions in the East" than in any other way I could recommend. Then he would see the significance of that long dispatch from Peking just received at the Department of State in Washington, describing the work of Christian missionaries in China, in which Minister Denby says: "I think no one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. . . . In my opinion they do nothing but good," etc. And if the reader should go on to inquire why the missionary movement in China "compels the attention of the British Foreign Office," as Curzon affirms, and why it does not compel any such attention in Japan, he would be on the track of learning facts that would throw new light upon this great department of Christian work, and would fit him to be an authority on some grave questions to which he may now be an entire stranger.

Heretofore criticisms of missions have been limited to a chapter in some book or to brief articles in periodicals. Recently a whole book of 300 pages of fine type has been devoted to this one subject — Modern Missions — by Robert Needham Cust, LL.D. Whatever we may think of his egotism or of his blunt, outspoken, and denunciatory criticisms of missionary societies and missionaries, we have here the convictions of one who for a long lifetime has been an ardent friend and advocate of missions, who believes in them, contributes to them, works personally for them. There are whole pages and sections that taken

alone would lead one to regard the writer as an open enemy to the great work, and then we come upon other pages and sections showing the deepest desire for the largest possible success of missions. Dr. Cust claims to have gained the right to criticize by his protracted study of Indian and Turkish missions on the fields; by the study of mission reports in five European languages; by what he says of himself, thus: "I have been for the last fifteen years constantly on deputations at my own charges in every part of England and in Dublin for different societies. I cannot imagine any employment more dear to the heart than speaking for a missionary society or for the Bible Society"; and by his signing himself as "Member of Committee of Missionary Conference of Church of England of 1894," and "Lay Secretary of Board of Missions of the Province of Canterbury." Bringing an experience of fifty years this aged Englishman bluntly declares his purpose thus: "My main, my single desire in these pages is to point out whatever appears to me entirely wrong or defective in the methods in vogue and suggest some improvement."

Even with such a sweeping purpose one wonders what missionaries he has come in contact with that he should say, "No class and no individuals have such a narrow view of human affairs as the missionary." Yet it pays to know the book. Missionaries will totally disagree with the author in many respects, but his earnest desire that missionaries should have the most perfect use of the language in which they work, and should be thoroughly sympathetic with the good they may find in the customs and ideals of the natives, will command respect everywhere.

We cannot give any full review of this severe book. But if the author is unfair and ungentlemanly in some parts, we can rejoice in such a sentence as this, than which there could be no sweeter praise given to the workers on the field: "Prayer and praise to the Lord of heaven and earth and reading and teaching of the Word of God are heard at every hour of the day in all the chief languages of the world, in every part of the world accessible to the Anglo-Saxon, by every race of mankind, black, brown, yellow, red, or white, under the leadership of English-speaking missionaries." It is this class of men who surpass all others in the narrowness of their view of human affairs that is thus leading the people of every race!

Hostile and irrational criticisms may shake the faith of some who are superficially interested in missions or of those who are glad to get an excuse for declining to aid. But in the long run they bring out defenders of missions whose generous testimony would otherwise never have appeared. It is worth much to the 600 missionaries in Japan and to their supporters in England, France, and the United States to have so able a paper as *The Japan Mail* contain a communication from one of the business men of Yokohama with language like this: "In the missionary force here or anywhere else men of every shade of opinion or quality can evidently be found. That there are men who have entered the field from some secondary or worldly motives may be true, though I myself have not met any such. But pray show me a human enterprise of such large magnitude that is completely free from every spot or wrinkle. Indeed, if missionary work is contrasted with others, it appears to be the ideal of all economy, honesty, and effectiveness. And in the missionary ranks can be found

men who for self-sacrifice, for self-devotion to duty, and for godliness of life reflect honor not only upon the whole of Christendom, but upon the human race at large — men whose labor is entitled to the sympathy of every cultivated man that is in earnest concerning the real progress of the human family."

The critical literature of missions is increasing. The philosophy of missions, the evolution of missions, the separate study of the five great departments of modern missions and their mutual relations, the relation of missions to the governments under which they exist, the comity of missions, the varied motives that lead Christians to sustain and to gladly increase this work, are subjects that are receiving the critical thoughts of many who fully believe in the science of missions. And out of it all will come the missions of the twentieth century with methods adapted to the new knowledge of the non-Christian world, but we trust with not one iota less of the zeal and self-sacrifice and living faith of our fathers, who laid the foundations.

THE FOOCHOW MISSION: A REVIEW.

BY REV. CALEB C. BALDWIN, D.D.

[Dr. Baldwin, the veteran missionary, went to Foochow in 1848, only one year after the establishment of the American Board's mission in that part of the Chinese empire. When about to return to the United States after his forty-seven years of service, he has written a review of the changes which have taken place in China since missionary work was begun, and especially of those which have come under his own observation and with which he had to do. This latter section of his review we are glad to give here in full.]

THE Foochow Mission of the American Board was commenced January 2, 1847, five years after "the Opium War," in the suburbs of Foochow, by a single missionary. As the language was partially acquired by him and his immediate associates, a beginning was soon made in school and chapel. In 1853 or 1854 a small boarding school was started. In 1857 the first church was formed, consisting of only four members. The wife of one of these had been previously baptized on her deathbed as the first convert from heathenism in Foochow. In the early years we occasionally received harsh treatment, especially in the villages near the city, by the throwing of missiles, as stones and broken pottery, but there were no very serious results to our persons from this treatment. In 1863 a girls' boarding school was regularly organized. It actually began with one girl, but soon grew in numbers.

This period was noted in our history for the completion (by the two missions) of the whole New Testament in the Foochow dialect, the first uniform edition of which was published in 1866. The territorial limits of our evangelistic work became enlarged. With cities and districts the region extended from the sea on the south of the River Min, about 100 miles into the interior, with a varying width of twenty to thirty-five miles. In 1873 and 1874 occurred the "new departure," as we call it: the occupation of Shao-wu, the prefectural city, two or three days from the Kiangsi border, and other places in that region on the Upper Min. This was a grand advance indeed. In 1870 medical work had been begun. In

1870 and 1871 the "Foochow Dictionary" and "Manual of the Foochow Dialect" were published; both volumes largely the work of members of our mission. The translation and publication of the Old Testament books in this dialect had been commenced in 1866 and was completed in 1888 in concert with the other two missions. It is but just to add that a very large part of the work and responsibility was borne by two members of our own mission.

In 1877 and onward our work was marked by decided advances in all departments. The substantial buildings for the boys' and girls' boarding schools were erected, and the woman's school and hospital for women and children were founded. In 1880 was founded the Anglo-Chinese College by the Methodist Episcopal Mission — mentioned here as by it we lost some twenty of our most promising pupils who wished to learn English in the new institution. These pupils would otherwise have naturally continued with us and become teachers and preachers. In 1884 came the French invasion, resulting in the destruction of the Chinese fleet at the Pagoda Anchorage, ten miles below Foochow, and the silencing or destruction of the river forts and batteries. This resulted in a more careful discrimination by the people of the different nationalities represented at Foochow, and the consequent fuller appreciation of the friendly motives of the English and American missionaries. One of our chapels near Pagoda Anchorage was looted by some lawless Chinese soldiers, for which the government made full restitution. Of course we have, aside from all that has been mentioned, work among women. There are women's prayer-meetings, Sabbath-schools, Christian Endeavor Societies, and a wide evangelistic work in Foochow and Shao-wu and the country villages far and near.

CONTRASTS IN MISSION WORK.

Let it be remembered that in 1807 the empire was barred against the introduction of the gospel, and the single missionary at Canton lived in seclusion and was forbidden to utter a word in public. In 1842, by a series of remarkable providences (in which God, out of a war regarded as unjust, brought great blessings to the people in the opening of five large cities to the residence of his messengers), the way was definitely marked out for the spread of the truth far into the interior. Yet, though these ports were opened, very severe restrictions to a free intercourse continued in almost unabated force. This was due to means which wily officials and gentry know so well how to use. Results of work were small; converts were hard to get and keep; native prejudices were slow to yield. But a second war, with the treaties of 1860, put a new face on affairs. The gates of tolerance, only slighty ajar, were forced wider open, and trade and missions gradually found their way not only along the coast but up large rivers, and so far inland to populous regions.

But the period between 1860 and the present time constitutes what is thus far the golden era of our missions, and stands in very striking contrast to all that preceded. Missions, in all departments and with all their appliances, have been actually planted and sustained in several of the vast interior provinces where, till the advent of this period, a foreigner would scarcely have dared to set foot. The contrast is full of lessons to a halting church with its flagging zeal. A few statistics will emphasize the contrast.

1. Between 1846 and 1868 (twenty-two years) the number of ordained native ministers increased fourfold, of unordained thirtyfold, and of native Christians 140-fold; and in the last four years of the period some items, as tabulated, were doubled, and others nearly trebled.

2. In the records of 1890, native preachers number 1,300, contributions were over $37,000, and communicants of churches were about 37,000.

3. We reached our field in 1848. I found that, as tabulated, the number of Christians only two years previous (1846) was forty-one for all China. Now, in 1895, it is probably full 50,000. "The little one has become a thousand and the small one a strong nation" (Isaiah 60: 22).

But there are some facts coming under our observation more important and significant than these. They have regard to influences which have operated during the passing years, slowly yet efficiently, on the minds of the people. It is by placing these by the side of the situation in earlier years that the contrasts appear in a very striking and instructive light. I set them down with little or no comment: —

I mention first, freedom of access to large interior cities and country places. I presume there is no city or hamlet in this Fukien province (and the same is true of many other provinces probably) where we may not freely go in our evangelistic work. Ladies travel about everywhere in perfect safety.

In connection with this we observe the respectful bearing of the people and friendliness in their treatment of us. There is in general a marked abatement of prejudice. The exceptions are mostly in the gentry and literary class, who often, though not always, stand aloof from us.

The fair treatment and respectful bearing appear strikingly in our chapels and churches. The audiences are usually quiet and show far less of pronounced opposition to the truth than in early years. Is not the truth of God beginning to lay hold of the public conscience?

It is in place also to make special mention of the friendly attitude of some of the officials in Foochow and Shao-wu in visiting our schools in time of "examinations." Such visits are of course limited in number.

One of the most remarkable signs of progress is that Chinese girls are learning to read. They are sent both to boarding and common schools. In entering our boarding schools they must unbind their feet. I do not know how it is in the other missions here. All this is indeed true progress and tends to revolutionize society. The girls, moreover, pay tuition fees as do the boys in the boys' boarding school.

Medical, dispensary, and hospital work has grown much in the favor and confidence of the Chinese. They will soon be ashamed of their old doubts and accusation of our making medicine out of children!

Again, and still more hopeful as a sign, is the very wide recognition of one day in seven as the Christian Sabbath. It is known as the day in which "Jesus' men" worship the one true God and declare his truth and salvation to all who are willing to hear. The calendar sheets and hospital notices, as well as public worship in so many places, serve to keep the Sabbath prominently in the public view.

One more sign of progress: superstitions begin to give way before the light of

science and Christianity. The influence of Western civilization and of an increasing number of Christian and philosophical treatises makes itself felt even in stereotyped China. The prediction is ventured by one, that in five years the officials will be ashamed to continue the absurd ceremonies for "rescuing the sun and moon" during an eclipse.

THE LATE SAMUEL N. CASTLE, OF HONOLULU.

The recent attacks upon the missionaries of the Board and their children at the Hawaiian Islands have so evidently been made for some other purpose than telling the truth, that it might seem best to take no notice of them. The facts in regard to the Hawaiian Mission are really so creditable to the missionaries themselves, and to their descendants, that only ignorance or malice can distort them to any other view. The general prosperity, the social elevation, the recognized political standing of the Hawaiian Islands among the nations of Christendom are justly to be attributed to the labors of the missionaries. When in 1863 the American Board withdrew from the Islands, the titles to the lands, originally secured for each mission station, were passed over to the then resident missionaries. This was done with the avowed purpose of establishing and maintaining a reliable company of supporters of Christian institutions to coöperate with native Hawaiians in carrying forward Christian work. Most nobly have the missionary families met the responsibilities thus put upon them, not sought by them. They have been foremost and most efficient in the establishment and maintenance of civil and political rights for the Hawaiian people, and they have given, as God has prospered them, most generously for the founding and support of schools and churches, asylums, hospitals, libraries, for the benefit of the community. Instead of defrauding the Hawaiian people of their lands, as has often been wrongfully said, the Hawaiians would have had no property that they could have called their own had it not been for the wise counsels and patient helpfulness of the American Board's missionaries.

Recent papers from the Islands speak of the generous bequests of a member of the American Board's mission to the Hawaiian Islands. Some brief notice of one who was for twenty-eight years one of the trusted and honored workers of the Board seems most fitting, both as a record of a noble life and as an effective reply to the detractions now current. In 1836 Mr. Samuel N. Castle, at that time cashier of a bank in Cleveland, was so impressed with a sense of his personal obligation to devote himself to foreign mission work that he offered his services to the Board as a teacher, a calling in which he had a successful experience previous to entering on a business career. But the testimonials he sent forward as to character and qualifications convinced the secretaries that he was just the man for whom they had been searching to be sent to Honolulu as the secular agent of the mission. In those days salaries were paid in goods, not in coin, and it required special business qualifications to attend to the orders and disbursements of $30,000 worth of property to the thirty and more families at that time connected with the Hawaiian Mission.

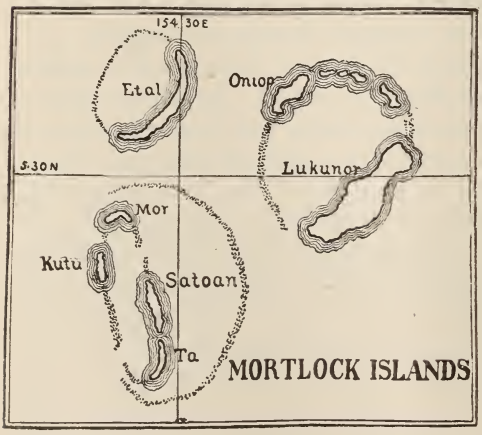
Arriving at Honolulu April 9, 1837, Mr. Castle's business sagacity, Christian

kindliness, and spiritual mindedness secured for him at once confidence and influence. While refusing all offers of official position in the constitutional government then being formed, his good judgment and recognized impartiality made him a trusted adviser and a ready helper in the affairs of state. Changed methods of administration made less needful his services as secular agent. Serving for several years without any salary, he finally relinquished his connection with the Board in 1865. But he never lost his interest in its work, though he devoted himself assiduously to the development of the business he had established in 1857. The firm of Castle & Cooke, under his able and successful management, at once took the position it has continued to hold to the present time as one of the leading business houses at the Islands. Connection with various sugar plantatations, an industry which since 1876 has been a leading one at the Islands, brought opportunities for the rapid accumulation of wealth. But it was never Mr. Castle's ambition to be rich. He was a generous giver, his purse being always open at the call of worthy objects of Christian beneficence or public welfare. Besides gifts during his lifetime to various schools and churches, to the Theological Seminary, to Oahu College, to Bible, temperance, and missionary societies, he left large bequests to various public objects — $25,000 to the Hawaiian Board, $15,000 to the Honolulu Public Library, $10,000 to the Kindergarten and Children's Aid Association. He was born at Cazenovia, N. Y., August 12, 1808, and died at his home in Honolulu July 14, 1894. During the fifty-seven years of his life on Hawaii he proved himself to be an honorable Christian gentleman, as able as devout, and he will be held in grateful remembrance by all who knew him.

Letters from the Missions.

Micronesian Mission.

AMONG THE MORTLOCK ISLANDS.



It was chiefly for the purpose of caring for the work among the Mortlocks and neighboring islands that the schooner *Robert W. Logan* was built, and since her loss at sea, two years ago, there has been no way of visiting these islands. They are about 175 miles from Ruk, a distance too great for safe transit in Micronesian canoes. Arrangements were made on the last trip of the *Star* that she should make a tour to the Mortlocks, and we now have the full account given by Rev. Mr. Price, who was accompanied on the trip by Miss Kinney, Moses, the native pastor of the church on Uman in the Ruk lagoon, and by several Ruk and Mortlock boys and girls. The sketch-map here given does not include Losap, Nama, and Namaluk, which are north of the Mortlock group. The *Star* sailed from Ruk on January 25 and was gone eighteen days, during which twenty-five public meetings were held on nine different

islands, besides the meetings for women, the latter being deemed as important and fruitful as any.

The first islet reached was Lukunor, which is a low strip of land seven or eight miles long and about half a mile wide, with a population of about 850. Of this island Mr. Price writes: —

"The people came off from the shore in their little canoes which are made of logs hollowed out and ingeniously shaped, and with an outrigger to prevent their upsetting. The teacher came and took us ashore at once. We found a large crowd of people gathered on the shore, and they all crowded around to shake hands with us. The teacher's wife, Zenobia, was overjoyed to see Miss Kinney and threw her arms around her neck and wept for joy. I thought, when I saw what a treat it was to the teacher's wife to have a lady come, that it well repaid Miss Kinney for all the discomforts of the voyage. There has been a church here for nearly twenty years, and most of the people were decently clad. They were very cordial in their greetings, and evidently they were glad to see us. We went at once to the church and soon a crowd of nearly 700 people came in and filled all the available space. They sit on the floor and pack close together, so that a great many can crowd into a small house. There is a good building here and a large membership. I greeted the audience, and then we sang together the old hymn, 'We praise thee, O God,' etc. Afterwards they made the echoes ring, singing 'Jesus, Lover of my soul,' 'There shall be showers of blessing,' and other good tunes. Moses, the old teacher, who came to these islands from Ponape nearly twenty years ago and who is now pastor in the Ruk lagoon, arose and greeted the people. He talked to them from the first verses of the fourteenth of John. After the meeting they crowded about to shake hands again. A large number of fine-looking boys, with only a fringed girdle about the loins, came up to shake hands. They said they were in the school and many of them could read in the primer. These boys are now under good influences and will some day be the leaders and teachers among their people.

"The next morning we had another service, *the* great service, and the attendance was very large. I had drawn on a chart a representation of the two ways — the way of life and the way of death — and at this service I told them what the Bible said of these two ways and those that walked in them, and I had the people repeat these passages over and over until they were fixed in their minds. The interest was marked from first to last, and when I asked them what way they would choose, they responded: 'The way of life.' I think there were fully 700 people who listened to this discourse. After the service the teacher brought a man to me who was one of the chiefs of the island and who said that he wanted to tell me that he had chosen the way of life. Years ago he was a professed Christian, but he had fallen away and been in deep sin. He seemed to be touched with the truth and earnest in his purpose to come back to the good way.

"Immediately after this service Miss Kinney had a special meeting with the women, in which she spoke to them from a series of pictures representing the life of Christ. She was especially pleased with the attention given, and I was gratified to notice the interest the women took in Miss Kinney. They seemed to regard her as their especial property, and followed her about and hung on her words. One of them called her 'God's woman.' There were a large number of applicants for church membership, and some of them had been on probation a long time. We examined twenty-one and continued the others on probation until our return. On Tuesday we had our communion service. A unique feature was the marriage of thirty-five couples, who all stood up together. The membership of this church is now 230, not so large as it was, but a great church for a heathen island. It was interesting to receive into the church those who had been baptized in infancy. The children are walking in the footsteps of

their parents. Some of these young people give great promise. We were escorted down to the beach when we took our departure, and went off with hearty good wishes from all."

ONIOP AND TA.

The next morning, January 30, the *Star* sailed across to Oniop, which has a population of 300. The chief himself is teacher. He was converted a few years since and has been at a school on Ruk. Mr. Price says of him: "He is the most dignified and naturally refined native I have ever met, but spiritually he is not what he might be, though he seems to be a faithful teacher." The church was crowded with people, almost all the population of the island being present. Two were baptized, eight received into the church, and five couples were married. On reaching Ta they found the teachers, Robert and Mary (named for Mr. and Mrs. Logan), faithful and laborious, but the people had gone far astray. They had resumed the old licentious heathen dance called *puarik*. Against this service of the devil Mr. Price and Moses protested vigorously, and after laboring faithfully with the people fifty of them professed their sorrow for their sin and promised to renounce the iniquitous practice. Moses then led in a very tender prayer, and the impression left seemed to be very good. The chief of the island lived about a mile away from the church, and a call was made upon him. He was a white-haired old man, suffering greatly from elephantiasis. When urged to put a stop to the *puarik*, he professed his inability to do so since the people from the adjacent islands wished to continue the dance. "They will come over and fight us, and we shall have a war on our hands," said he. This was probably true, but he was told that it was better to have a war than to do wrong and sin against God. Mr. Price says: —

"The old man was agitated and turning to Moses he asked about what I had said. Moses made it very plain to him, and the chief said decidedly that he would stop it. Moses said: 'Tell your people so.' He turned to the people and said in a loud tone of voice that there should be no more *puarik* on the island, and then lowering his voice he told me the same thing. I then spoke to him about his personal salvation and asked him if he did not want us to pray with him. He said 'Yes,' and we kneeled down on the ground and Moses earnestly besought the Lord for this old chief. I asked him if he would not help the church on his island and take care of the teacher and his family. After he had promised to do this we bade him good-by and returned to the ship.

"The next morning we had our last service on shore, and just as I was ready to open the service this old chief appeared at the door. It was a pathetic sight to see the old man, who could scarcely walk, crawl in at the door of the church and seat himself against the doorpost, too weak and tired to come forward. He had walked all the way from his home, and it must have been a hard task. I sent Moses to bring him forward, and gave him a seat near the pulpit where he sat with bowed head during the service, only lifting his head occasionally when some word seemed to touch him. After the service I took him by the hand. He said he had made up his mind to come back to God and that he would do right and live in the church. I gave him a hearty 'God bless you,' and amid the hearty farewells of the people we came away."

SATOAN.

This is the largest island of the lagoon and gives name to the atoll. The population is about 700. The teacher here is a man of considerable intellectual force. "There is a good church building here, a comfortable house for the teacher, and the grounds are in trim order, with broad walks of coral gravel leading from the shore." The chief bears the name of Ahab. Of the service held on Sunday Mr. Price says: —

"The attention to the sermon was unusually good and the old chief gave assent to many of the sentiments ex-

pressed. But I was not prepared for what followed. As soon as the benediction was pronounced, Ahab arose, his tall form conspicuous in the large crowd and his white hair giving him a venerable appearance, and turning to the audience, he exhorted them to give earnest heed to the words that had been spoken, urging them to refrain from evil ways and live according to the 'chart of the two ways.' As soon as he finished, Moses cried out: 'Good, good!' and I went to him and gave him a hand-shake and 'God bless you'; and Miss Kinney came also and took him by the hand.

"This chief is said to be well known throughout the Mortlock Islands and his influence is very great, and his hearty endorsement of the truth must have a decided effect not only on his people but on those of other islands as well. Although they have no daily paper here, they manage to hear all the news. There is now a church of eighty-two members. This is much less than of old, but it is hoped that those who remain are the strong ones and that the loss will not be so great in the future. This is what we hope, but I cannot disguise from myself the fact that there is evidence of great weakness in the church still. The teacher seems much concerned about temporal things and needs to experience in his own heart the presence and power of the Holy Ghost."

KUTU AND MOR.

Before reaching the Kutu atoll, word was received that the heathen dance had turned away many Christians, and this proved to be true. People did not extend a very hearty welcome. The church building was in a dilapidated condition, the pulpit had rotted away, and the roof was full of holes. Mr. Price says the condition of the building reminded him of some of the temples he had seen in China. The people said they went to *puarik* and they also went to church. When asked, "You serve the devil during the week and God on Sunday?" they answered calmly, "We do." Mr. Price says that their idea of devil worship is to propitiate the evil one and thus ward off his anger. To serve God and propitiate the devil does not seem to them inconsistent. Many services were held at this island, and the old men and chiefs were labored with to show them their grievous sin. Good impressions seemed to have been made, and a new and faithful teacher, Shimna, was chosen by them, so that Mr. Price expresses himself as very hopeful for the future on this island. The people evidently regarded the missionary party in a different light from what they did on their arrival.

On another part of the lagoon is the island of Mor, only five miles from Kutu. It is a small fringe of land with a population of 300. Mr. Price says: —

"The people are apparently healthy and happy, and they are as promising as any we have found on any shore in these parts. Stories were current in the islands which led us to expect a serious case of discipline. It was reported, too, that the *puarik* had swept away all the Christians. We expected, therefore, to find things in a deplorable condition. We were agreeably surprised to receive a hearty welcome from the people and to find an apparently prosperous church here and the evil stories unconfirmed. The house was soon filled with as bright a company as we had met in the islands; eager school boys and girls intent on all that was said, and a goodly number of well-dressed Christians, orderly and intelligent. There were fully 200 at the opening service."

Ezra, the teacher who has lived here, lacks education, and it is hoped that at a later time he may have a few months of study at Ruk. Miss Kinney reported an interesting service with the women. A stop was made at Etal, which is some ten miles from the Satoan lagoon, but as there is no passage into its lagoon, the *Star* had to stand off and on while the place was visited. Five were received into the church and three backsliders were restored.

THE NORTHERN ISLANDS.

There are three islands to the north of the Mortlock group, Namaluk, Losap, and

Nama, which were visited. At Namaluk, which is forty miles from Etal, the sea was running so high that it was unsafe to land, but the teacher came on board and made his report.

At Losap, sixty miles from Namaluk, a Sunday was spent. Here the people gathered in good numbers, so that the house was full. It seems that at this island there grows a shrub from the root of which a yellow coloring matter is obtained, and with this the natives are accustomed to paint their bodies hideously, but in a way deemed quite grand by the dandies and belles. The trade in this pigment is quite profitable, and it seems that Samuel, a deacon in the church, had gone into this business. Mr. Price writes: —

"After service I called the deacons about me, talked with them about the condition of the church, commended them for their faithfulness, and reminded them of the rewards of their fidelity; and then turning to Samuel, I asked him about this business. I told him it deceived the people; that its use was usually the first step into sin; that it robbed the people of their money and did them no good, and that I did not think it right for him to sell it. Whether he had been thinking about the matter before or not, I do not know, but just as soon as I asked him he said at once: 'I will give it up.' This was delightful, and I of course commended him for his prompt and hearty decision. Moses then spoke to him very kindly, and we left them for the ship, the deacons evidently being in the best of spirits."

At this island several girls wished to go with Miss Kinney to the school on Ruk, but their sisters carried them off. One of the girls, however, returned, and asked to go, but her mother objected. Mr. Price writes: —

"After talking it over, Miss Kinney and I decided that it was not best to take her against her mother's will. While we were talking one of the sisters caught the girl, who was weeping, and tried to drag her off into the brush by her dress. Miss Kinney interfered, and led the girl before the chief. He is a fine-looking man for a native — tall, with black beard and dignified air, and it was quite a picture to see Miss Kinney, standing with one arm around the girl, talking earnestly to the chief, with a great crowd of people gathered around them. She told the chief that she did not want to take the girl without the consent of her friends, and told the girl to remain at home another year. The girl clung to her, and we went together to the boat, which was waiting at the shore. Miss Kinney loosed herself from the girl and went aboard the boat, walking on two oars which had been laid from the shore over the sides of the boat. This she did with difficulty, with the assistance of the two men; but the girl walked right up after her with no assistance, and, seating herself in the boat, refused to move. The crowd on the shore were watching with interest, and we told the chief that he must decide what we should do. There was a great deal of talk, amid which the chief maintained great composure, and at last, waving his hand, told us to take the girl, saying that he would be responsible for her going. The boys very quickly pushed the boat off, and we sailed away for the ship, the old chief gathering up his garments and wading out into the water to shake hands and bid us farewell. When we were a little way out from the shore Moses told the girl that it was all over now, and that she must wave a parting salute to her friends. I gave her my handkerchief and she waved it to her people, laughing cheerily as she did so. The people shouted and waved with their hands in return, and the whole affair seemed to have terminated happily. So ended our third Sunday."

Of Nama, which is nine miles from Losap, Mr. Price writes: —

"As we drew near we saw a crowd of children on the shore, and soon we heard them singing, 'Welcome to the *Morning Star*.' We went ashore but could not go over the reef with our boat, so the natives came in canoes to get us. When they found the water too shallow they lifted up

the canoe and carried us, canoe and all, to the shore amid much merriment. Our welcome here was most enthusiastic. The teacher, Alek, is a very pleasant man with a happy face and a hearty manner, and he has imparted much of his sweetness of spirit to the people. The island is small and the population is about 300. The people seem to live better than in some of the other islands. The houses were clustered close together and some of them looked comfortable, but the greater part are like those of the Mortlock group. The eaves of the gable roofs come down to the ground, the gables are sometimes boarded up and sometimes covered with thatch, and a little hole in the end admits the owners to this little dark abode which they call home. Very little like a home, but it is all the home they know."

From Nama the *Star* returned to her harbor at Ruk, having accomplished the trip without accident. During the eighteen days 45 persons were baptized, 57 received into the church, and 42 couples were married. If the *Logan* can be replaced, and thus the means be supplied for a more frequent visitation of the group, the best results may be anticipated in the future.

East Central African Mission.

TWO CHRISTIAN YOUNG MEN.

MR. BUNKER gives an account of two of the lads who have been connected with the mission from the beginning. One of them, Mtison, he says, is almost indispensable, doing all in his power to please. He has been very anxious to learn, and has studied at night till he is able to read the New Testament in Zulu quite well. The other boy, Ngezifana, was met when the exploring party was in Gazaland, nearly three years ago. Afterwards, when the mission was looking for carriers, Mr. Bunker asked Ngezifana if he would not like to go and work for him. Without hesitation he answered "Yes," and he has been with the mission ever since. Mr. Bunker says: —

"He is a most willing worker and is more ingenious than any other man that I have met here. I cannot express what a comfort he has been to me in the midst of this inefficient and irresponsible people. He has studied hard, but does not learn easily, though his memory is very good indeed. He will repeat nearly all of a sermon which he has heard a day or two after hearing it. Some time after Mtison, Ngezifana decided to become a Christian, not without thinking the matter over seriously, and he has lived a good life ever since as far as I know. His influence over the other boys is very good. He always asks a blessing when they eat, no matter how many strangers may be eating with them. He leads them in prayer before they go to the labor of the day, and, what is best, does these things without any prompting from me. There is such a tendency for the people to truckle to what they think will please us that we are very careful about urging them to take up the outward forms of a religious life before we are sure that there is a corresponding spiritual sincerity within. The same is true of their work. They expect favor shown them if they become Christians, but we do not meet these expectations.

"Ngezifana and Mtison have both worked very hard, and never harder than in the last two months, but there has never been a word of complaint. Since I have been down in the lowlands I have had Ngezifana translate, or rather reproduce, the sermons of Mjodn, the Zulu evangelist, who has been with us, in the Chindao language. I have noticed that in our services the women and children and many of the men do not pay good attention. We have thought this might be due to the fact that they did not understand the Zulu well enough to grasp the meaning of what was said. I was astonished to see how true this is, when Ngezifana began to talk. All listlessness and inattention disappeared, and every eye was bent intently on the speaker from beginning to end. This same thing happened three times, and on each occasion my determination was deepened to give these two young men every advantage and

encouragement that wisdom dictates, to fit themselves to be evangelists to their people."

Western Turkey Mission.

INFLUENCE AMONG GREGORIANS.

MR. FOWLE, of Cesarea, writes of a cordial reception given him at the village of Roomdigin, which is about twenty-five miles from Cesarea, across the Halys River: —

"The brethren gave us a warm welcome, for they had waited long for such a visitation, and many of the Gregorians were most cordial in their greetings. We were glad to learn that for the present at least the relations between these two congregations are both close and pleasant. There has been much earnest study of the Bible on the part of the Gregorians, and its fruits are beginning to manifest themselves both extensively and hopefully. In many a guest room where the neighbors gather for a winter's evening, the Bible is read and prayer is offered before they separate.

"Just now the leading spirit among the Gregorians is a man about fifty-five years of age, who has had no education, but who is a constant and prayerful seeker after the teachings of God's Word. In former years he used to attend our services quite regularly, and he still is no infrequent visitor. He has gathered about himself no less than fifty of the most influential men of the place, and they spend many an hour each week in prayer and the reading of God's Word. One young man who used to be bitterly opposed to evangelical efforts was so impressed with the teaching and spirit of Dr. Dodd while here at the Dispensary for medical care, that on his return home he gathered the young men about him in his shop and read the Bible to them. The preacher says he often sees the light and hears their voices in the shop well on toward midnight. In the Gregorian day-school even, the children have begun to commit and repeat each Saturday the Golden Texts of our Sunday-school lessons. Dr. Farnsworth suggested this to them on a visit to the school some months ago, and the practice has been continued ever since. Thus the good seed is being sown constantly and earnestly outside of our own field, and we are sure that the Word will not return void."

Within the Protestant community Mr. Fowle reports that there is a better spirit than he has ever before known. Although far from perfect, their prayers and efforts show that they are earnest Christians. Six persons were examined for admission to the church. Of one of them, whom it seemed best not to receive into the church at that time, Mr. Fowle writes: —

"He is a young man of perhaps twenty-three years of age, who himself confesses that there is no form of wickedness in which he has not become proficient. He had become a burden to his friends and a terror to all, but in some way, we did not learn how, about three years ago, he heard or read in Ezekiel that if a man turn from his evil ways he shall live. The wickedness itself had brought its own disgust, and he turned unto the Lord for pardon. The change in life and character, according to his own testimony and that of others, was simply marvelous, and he is now doing all he can to atone for the evil of the past. When asked what he would do if the church thought best not to receive him now, he replied pleasantly and promptly: 'I 'll wait until they do. In the meantime I 'll throw my one stone.' This latter remark was based upon something that had been mentioned just before in the examination. A brother was one day sitting on the top of a mountain near the town, and as he looked down at the many and deep valleys all around the words of Luke 3: 5 came to his mind: 'Every valley shall be filled.' He said to himself: 'How is it possible that they shall all be filled?' Though the problem staggered him in his simplicity, yet he got hold of the right end of a great truth when he cried out, 'I 'll do what I can towards it,' and began to hurl stones into the valley. Hence the remark quoted above: 'In the meantime I 'll throw my one stone.'"

Marathi Mission.

THE WANTS OF ONE DISTRICT.

Rev. H. G. Bissell, of Ahmednagar, who prior to his return to the United States, on account of Mrs. Bissell's health, had charge of the Kolgaw district, thus enumerates the wants of his field: —

"1. Commodious schoolhouses in twelve villages, where now the Christian school is carried on in the town. Rest house — which is never quiet, or proper — leaky in the rains, open to the heat in summer, and crowded with grain and straw in harvest. These schoolhouses can be put up at a cost of $200 each.

"2. Six little neat buildings for houses of worship for country churches. No buildings at all now. Have to meet anywhere, everywhere; in rest houses, under trees or crowded together in small schoolhouses. Three hundred dollars will put up a very commodious little meeting-house.

"3. Fifteen dwelling-houses for teachers, pastors, and preachers in the villages. It is only by a stretch of the imagination that many of the present dwellings occupied can be called houses even, and certainly not homes, not a thing attractive about them, within or without. Our Christian families should be centres of light in these villages; but what use can you make of a candle without a place in which to put it? Two hundred dollars will put up a very comfortable house, since the villagers in every place will help with timber, earth, and stones. We cannot expect the people in their poverty to do all the work.

"4. Ten new teachers to put into new schools — which are being asked for from all sides. Great opportunities are being lost and many good teachers are available, who are also being lost to the mission, after having received competent education at the mission's expense. Thirty-six dollars will keep a teacher for one year. I do not know of a better investment. Villages on all sides are seeing the great advantages of having the children educated and are constantly asking for a teacher. No new schools in 1894, but many less in 1895. Many bright boys in the closed schools will have to lose all they have learned, and the villagers will wonder what kind of a work this is the missionaries are carrying on.

"5. More money for the free distribution of leaflets and portions of Scripture texts for country Sabbath-schools, especially for such times as Christmas. This is certainly one of the best ways of spreading the gospel."

Madura Mission.

THE ANNUAL REPORT.

The Sixtieth Annual Report of this mission is a pamphlet of unusual interest, detailing the very broad work now carried on. From lack of helpers, several missionaries have been obliged to take charge of two stations, two having had charge of three stations each for a portion of the time. Within the year one new church has been formed, making the number 38; the church membership has increased by 245 and the adherents by 701; 29 new villages have been entered and 20 new congregations formed. There are three more pastors than during the previous year, making a total of 23.

Under the heading of medical work, Dr. Van Allen reports the treatment in the Hospital for women and children, and in the Dispensary at Madura City, of 45,707 patients, coming from 515 different villages. In Dr. Chester's Dispensary and Hospital at Dindigul there were 24,567 cases, of whom over 10,000 were patients coming for the first time. Fifty-three itineracies were held, in which over 3,400 villages were visited and 162,000 hearers reached.

We have not room to give all the interesting items relating to the various branches of evangelistic and educational work, but we must give the paragraph relating to catechists and teachers, who form so important a part of the native agency. The report says: —

"As in most of the stations many of

the catechists teach schools, and as so large a part of our work is an educational work, these two branches of our native agency are often spoken of together. Many of the catechists are well-tried men of Christian experience and have received a theological training at the Pasumalai Seminary. They are in charge of the various small congregations which are not under the immediate charge of a pastor. Some of them are normally trained or certificated teachers, and thus they are recognized by government as qualified to teach, and the schools in their charge are eligible to receive grants-in-aid according to their results in the government examinations. As far as possible, in opening new work and in taking up new men, effort is made to get men of more thorough education. But education is not all; an earnest Christian character often impresses its testimony upon men where a superior education might not influence at all.

"Mr. Tracy writes concerning one of his helpers: 'I ought to give at least a passing remark to one catechist who died during the year. He was a man far from prepossessing in appearance, and with a very limited education, but considered from the standpoint of spiritual work I believe he was worth a dozen better educated men. He could read and write fairly well, and that was all that he could do in the educational line, but with a humble spirit that knew its limitations. He did not go in much for reading or writing, but he did go in for Christian example, and for the simple, faithful, homely observance of Christian principles, and he was known and honored and trusted by men of far higher social rank than himself, and, what was best of all, he knew how to lead the congregation which was in his care into his own way of thinking. They are poor, but they are clean. They are often hungry, but the Sabbath is sacred time to them. They are often subjected to petty persecutions, but they know of a land which is the possession of the "poor in spirit" and bide their time. They are ignorant, but not of the promises, and when I was among them after his death, they said them over to me, and added: "We are still poor, but he has come into his inheritance." The work that he did among that little company will abide, and I would that I had a hundred such workers. He lived, the Lord only, who feeds the sparrows, knows how, on five rupees ($1.50) per month, and lived on it uncomplainingly. He never asked for more, he owned no land, he asked no favors, he lived a life of trust and, so far as I could judge, an exceptionally contented life.

"'I did not know, until after his death, that the hut which he called his earthly home never had a door or a window in it; but if his outward surroundings were about as mean as they could be, his spirit must have risen above them, for I never heard a complaint. He had neither voice nor ear for music, but he could make a joyful noise unto the Lord, and he could and did teach his people to do the same. My heart was touched to hear his poor old mother say, after his death: "I am old and poor and blind, but I have borne one son and his name was ——." I will not give his name; but it is an honored one among those who knew him, and it is one of the few that I shall never forget as bearing witness to what a simple faith in the word and work of an Almighty and ever-blessed Redeemer can make out of a poor outcaste Hindu. Blessed be his name that such lives are possible. Some word or some kindly influence, years ago, turned his face towards the light that lighteth every man that cometh into the world, and like the far-off stars in their silent turning, he shone ..noticed but undimmed, till lost in the light of the full and perfect day. I do not praise him; I only refer to him because of the fellowship that I had with him. He was of the order of latter-day saints, one of the true souls that cannot have lived in vain.'"

A THEOLOGICAL SEMINARY ON WHEELS.

The theological department of the Pasumalai Institution has eighteen students, and the following letter from Rev.

J. P. Jones illustrates one part of the training which these students receive. His letter is dated Pasumalai, April 2:—

"Did you ever see a theological seminary on wheels? That was the condition of this seminary for twenty-two days during last month. Teachers and students closed their books and took this interval of rest from their wonted studies and started in a body on a preaching tour among the villages. The weather is exceedingly hot, but in other respects it is the best season of the year for itineracy, as there are no rains and the people have harvested their scanty crops, and have leisure to listen to the truth. I added to our number a few of the best preachers of the Tirumangalam station, whose example and methods would be a help to the students. Thus we were twenty-three preachers, all told, encamped in four tents. Each of our seven encampments was about eight miles from every other, and in the centre of a large group of villages.

"From these centres we started daily after prayer, between 5 and 6 A.M.; each of the five parties assigned to certain villages within a radius of three miles from camp. The morning work lasts until about 10.30 A.M., when all return to their tents. At 2 P.M. we meet for prayer, Bible reading, and reports. At 3.30 P.M. we resume our village work, which is continued until dusk. Then one third of the whole party is told off every evening for the magic-lantern preaching services in a neighboring village. These last are the most popular and effective services. The people crowd to them from neighboring villages, giving us large and very attentive audiences, the truth being pressed home to them through eye and ear. These services we had every night. You can easily imagine that in this way our days were full of hard work. Indeed, I doubt whether you ever saw a more tired party than we were at the end of this itineracy. Just think of walking daily an average of fifteen miles and spending about five hours in villages in constant work among the people! In the walking part I was partly excepted, as I had my bullock cart, and could use it to some of the villages.

"We thus covered, and covered thoroughly, an area of some 200 square miles, visiting 252 separate villages, some of them several times, holding 648 meetings, and addressing nearly 30,000 souls. We also sold Bibles, Testaments, portions, and tracts, and distributed 1,600 fly-leaves. The results, so far as we were concerned, were quickened perceptions of our duties and privileges and a more vivid impression than ever of the great field that is white for the harvest. It was excellent experience and discipline for all the students, who had thus a rare opportunity of learning how to apply the truths which they are acquiring in the seminary. So far as the people are concerned, the visible results in conversions were not as great as we had hoped. A few souls accepted Christ publicly as their Saviour, but the thousands who listened are still in the land of indecision. We were all greatly encouraged and even surprised at the universal attention and earnest assent to our message. Hardly once were we interrupted by the bitterness of opposition or by the cavilings of scorn or of trifling. Never did preachers meet with greater apparent interest or with a greater readiness to endorse and approve all that they said. And yet when we urged them to an immediate decision for Christ and life they seemed to rest under the terrible soporific spell of sin and of their ancestral faith. The moral inertia and spiritual apathy with which pantheism and the other fatal errors of Hinduism have enslaved this people are appalling. Add to this the thraldom of caste, which indeed is the greatest of all, and you have an idea of the pitiful condition of the mass of Hindus who feel themselves helpless, individually or as families, to stem the tide of opposition that threatens an open defection from their faith.

"In one village a body of twenty families are ready to join us, only that they hope by waiting a while to bring over twenty other families — one of the most

frequent temptations of the evil one to this people. In at least twenty-five of the villages that we visited we received the same promise from men and families. We doubt not the sincerity of those who make these promises; but we are too well acquainted with the weakness of Hindu character or of the strength of Hindu institutions to feel much encouraged by such promises. And yet, after all is said, we were all struck by the change in the attitude of the people towards Christianity, both as to their readiness and even eagerness to listen to its truths, and as to their readiness to embrace it, were they at liberty to do so."

North China Mission.

CHINA'S DAY OF JUDGMENT.

UNDER date of February 20, Mr. Perkins writes from Lin Ching: —

"During an experience of over ten years in street chapel preaching, I have never had such large audiences as I have been having in our new chapel, opened two months ago. Day by day the people gather in the little room, some forty or fifty, and look and listen. During the two or three hours of conversation and preaching, many have gone but others have come, so that each day over 100 have heard something. To be sure, it is a hard-looking and unsavory crowd. 'Soul' is not the dominant element. 'How is your way going to bring us more to eat?' is the commonest question, and is usually put with all the emphasis of an ultimatum. Yet, as one explores among these dusty soul ruins, one does find some moral earnestness. 'Teacher, don't talk of going yet, our ears are just getting warm,' is not seldom said. Holding out to such people the word of life is indeed most interesting work.

"I don't wish to seem to grumble about the inconveniences of this war. It is doing more, I take it, to civilize China than anything that has happened to her for many a day. If anyone doubts its need of being civilized, he should look into the villages here about. To the west of the river, and within a radius of ten miles from my door, he would find thousands of families who for months have been mixing into their millet meal an equal amount of bran ('devil's meal' one might call it) and hoping somehow to get over to the next wheat harvest. In many villages the standing grain was last fall swept away by the floods which were caused by badly built riverbanks breaking open. But this is no new experience; in fact it is a very old story, and one repeated with unimportant variation every year.

"With their dense population and abundant labor supply, all this North China plain ought to be a highly cultivated garden without droughts or floods, but this it can never be until the people get much more highly cultivated souls. A new spirit of enterprise and purpose must come before external changes will take place, and that this may come to this people a very considerable breaking up with their past seems to be essential. I notice that our church members are quite unanimous in thinking this war to be a blessing to China. 'This is China's day of judgment,' said one of our new members to-day. 'Yes,' I replied, 'it is a small day of judgment to help her prepare for the great day further on."

Japan Mission.

EVANGELISTIC WORK.

MR. ALBRECHT, of Kyōtō, reports two brief trips made into the country within a few weeks, in which he found much to encourage him: —

"I was most deeply impressed by the fact that the vast majority of the people here have never yet heard the first sound of the gospel, and that there is both need and room for missionary work for a good many years to come. The first place I went to was the town of Kinōmoto, ten miles north of Nagahama, in Shiga Ken. In this town of over 1,500 people, with a most popular temple dedicated to Jitō, the protector of children and of all who are

in trouble, there is *one* resident Christian. He goes to church at Nagahama. Twenty miles to the north is Tsuruga, where both the Presbyterians and Episcopalians have a number of believers. Within these thirty miles between Nagahama and Tsuruga this man is the only Christian, and within an equal distance east and west there is likewise no other. One solitary Christian believer within thirty square miles studded with villages and hamlets! And such regions are plentiful in Japan.

"It was still cold when I was there, snow lying on the neighboring mountains; but the house was opened all around, the cold wind blowing through, and soon the floor was covered with men, young and old, while outside they stood clear across the road, listening most courteously and attentively during the nearly two hours of the evangelist's and my own address. Henceforth the evangelist from Nagahama will visit this town at least once a month, and we hope that erelong there may be more than one Christian in all that district.

"Last Saturday and Sunday I spent in the village of Wachi in Tamba. I was the first foreigner ever seen there, and Barnum himself couldn't have furnished a better 'show.' What they termed, my 'splendid, honorable body' came in for much admiration, and more than one good-natured villager stealthily measured his height by mine. One of the teachers of the village school, recently from Fukuchiyama, is a Christian — the only Christian in the village — and there is no other nearer to him than fifteen miles; and at his suggestion I was invited to come and speak on Western civilization. As the principal of the school is opposed to Christianity, I was asked not to speak on religion, so I kept true to the proposed topic. In the evening some eight or ten followed my invitation to come to my room to hear something about American religion. In the course of the conversation I asked my visitors what their religion was and whether it had any influence upon their daily conduct. They all avowed themselves Buddhists, but all agreed their religion did not in the least affect their daily lives. They did not hesitate to express their admiration for Christianity, as I briefly sketched it for them, but feared that it could not be practically carried out.

"My host was the head man of the village, a saké brewer, but a fair-minded and simple-hearted man, and right royally did he treat me. His wife is slowly dying of an internal tumor, but from the few visits which Mr. Murakami, the evangelist, has made she has learned to look to Christ for her Saviour. She has daily some portion of the Bible read to her, and when I visited her she expressed her faith in 'Kirisuto-San.' On Sunday morning the whole family gathered around her couch on the floor and Mr. Murakami and I sang 'Jesus, Lover of my soul,' the first time a Christian hymn had ever echoed against the hills surrounding this village. Then we both spoke to her as well as to the whole family, and to the village doctor, who had come in and prayed with her. Crude as her faith is, I believe she is accepted of her Lord and has his peace in her heart. The doctor gave an order for a New Testament, and so the seed is sown in another heart and home.

"These are two typical cases which could be multiplied a hundred, yes, a thousand fold. The harvest is great, but the laborers are few."

A CONFERENCE.

Dr. Gordon reports the meeting of the Kyōtō *bukwai*, or conference, held at Minakuchi, a town east of Lake Biwa, where there are only a few Christians, and as yet no church.

"At this *bukwai* the lay delegates were few, but the pastors and evangelists were largely present. The best spirit prevailed. Eleven of the twelve ministers present are graduates of the Doshisha. I have known them all for years, but they impressed me anew as a body of self-denying, consecrated men. With hardly an exception, perhaps without an exception, they

are preaching a living gospel, and are in every way worthy of our cordial sympathy and confidence.

"The preaching place there is in an unusually large private house, the mistress (but not the master) of which is a Christian, and the delegates were entertained in the same place. Meetings for the general public were held on the two evenings. At the first about 100 were present, at the second perhaps 300.

"I was the only missionary present, and the reception given me lacked nothing in the way of cordiality. I spoke on one of the questions discussed, and by invitation at one of the evening meetings. I also, at the solicitation of the evangelist, conducted the baptismal service."

Notes from the Wide Field.

JAPAN.

The Red Cross Society. — According to an article in *The Japanese Evangelist* for April, the first organization in Japan for the care of sick and wounded soldiers was made in 1877, at the time of the insurrection at Kagoshima. Afterwards steps were taken to ally this *Hakuaisha* (Society of Benevolence) with the Red Cross Association formed at Geneva. In 1886 it took the name of the "Red Cross Society of Japan." The Emperor and Empress took great interest in the organization, and an annual subsidy of 5,000 yen was made to it. Later on contributions increased, and the Emperor and Empress gave two and a half acres of land in Tōkyō for headquarters for the society. The number of members before the war was less than 40,000, but comprised many of the leading men of the empire, under the presidency of Prince Komatsu. Since the war the membership has increased to about 100,000, and there is an annual revenue of 70,000 yen. Now, temporary Red Cross Hospitals are established in different parts of the empire. A large number of ladies, some of them princesses of the imperial family, have studied the art of nursing and have devoted themselves to the care of the sick and wounded. The Empress is intensely interested in the organization and frequently visits the hospital in Tōkyō. The Christian principle that underlies the Red Cross Society is recognized wherever its symbol is seen, and both the Japanese and the Chinese have learned more of the Christian doctrine of love for enemies through this organization than they have learned in any other way.

Bible Distribution. — Rev. Henry Loomis, the agent of the American Bible Society in Japan, continues his remarkable reports of successes in reaching the soldiers both in the field and in the hospitals. In some cases the distribution of portions of the Scriptures has been personal, and in other cases it has been *official*, under the direct orders of commanding officers. At the naval station at Yokosuka, Admiral Inouye, whose chief of staff is an earnest Christian, received Mr. Loomis and Dr. Verbeck with all consideration, and by his direction the men and officers in the barrack were assembled to listen to Christian addresses. At Takasaki the commanding officer, learning that Mr. Loomis desired to leave at an earlier hour than had been at first arranged for, ordered the men to assemble at once to listen to an address. At Sendai the Vice-Commander of the Division received the books for distribution and approved of the opening of a place of Christian worship near the barracks. Not only is this form of work having the commendation of those in the highest circles, but numerous illustrations are given of good results in the awakening and conversion of individuals. In a letter addressed to Mr. Loomis a Christian soldier of the Imperial Guards says that when he entered the army he was not allowed to possess a Bible, and that on the discovery that he kept one secretly he was severely reproved. But now the soldier exclaims: "How suddenly this glorious food is publicly given by the hands of our

officers, so that forbidding to have the Bible has disappeared! How and why I do not know. This happy fortune is of course given by the infinite love of God; at the same time your love caused the Japanese army publicly to introduce Christianity into it."

FIJI ISLANDS.

We hear comparatively little from these islands since the churches have become more and more independent of foreign aid and direction. The population of the group is about 122,000, and it is reported that, in 1893, no less than 98,959 persons were attendants at the church of the Wesleyan mission. A more recent report states that the church membership, including those on trial, is nearly 40,000. Not only are the Sunday congregations large but the day-schools are well attended. A writer in *Work and Workers in the Mission Field*, the organ of the English Wesleyan Missionary Society, says: "One secret of the success in the Fiji Islands has been the attention given from the beginning to elementary education. The church, the Sunday-school, and the day-school are found in every village, with results that are obvious and admirable." During the last year Bibles to the value of $2,000 were sold and the cry from every circuit was for more books. Orders for these books have been sent to England. There are in Fiji no less than 10,000 East Indian coolies, and missionary work is carried on among them with much energy. It is a notable fact that the contributions from Fiji for foreign missions in 1894 amounted to $24,500. This is a large increase over the previous year. The natives not only give of their money but they give of their members. Ten trained teachers with their wives have volunteered for service in New Guinea. They have already sent missionaries to other islands of Polynesia. The church members are total abstainers, but the natives outside of the church are being corrupted by strong drink. An interesting ceremony occurred last autumn when Rev. Mr. Langham, a missionary for thirty-seven years, planted a mango tree on the ruins of an old heathen temple. When that temple was dedicated long ago, the old cannibal chief was about to start on a fighting expedition, and he vowed to his god that if he returned victorious he would offer in sacrifice a missionary and one of the Christian converts. But the chief was slain and *his* body was offered in sacrifice at another temple, and the convert whom he threatened to sacrifice is still a local preacher and stood by the side of Mr. Langham as he planted this tree on the ruins of the old temple. Surely the gospel has had great triumphs in Fiji.

AFRICA.

Uganda. — Very remarkable accounts are coming to the English Church Missionary Society of the progress of the work throughout Uganda. The Spirit of God seems to have been poured out not only upon the missionaries but upon the native Christians in a wonderful manner, and 1,000 baptisms are reported within the past year. There are now 200 buildings used for public worship, and in connection with 85 out-stations there are 130 native evangelists engaged in Christian work. The following summary is given by Mr. Pilkington, who wrote on the twelfth of December last: —

"At the beginning of this year there were not, probably, more than twenty country churches (or reading-rooms or 'synagogues'); there are now not less than 200, of which the ten largest would contain 4,500 persons; the average capacity of all would be, perhaps, 150. In these there now assemble every Sunday not less than 20,000 souls to hear the gospel; on weekdays not less than 4,000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April; there are now 131 of these teachers, occupying 85 stations, of whom just 20 are stationed outside Uganda proper, in Usoga and Uvuma, and may be regarded as more or less foreign missionaries. This by no means represents the whole of the work that is being done in the country; there are some places, notably Jungo,

some fifteen miles south of Mengo, where a splendid work is being done, and there are probably not less than twenty teachers at work under Henry Duta's able superintendence, and not one of these teachers nor Henry himself is reckoned in the above. At Bu'si again, an island near Jungo, there are only two of these regular teachers, and yet there are three churches and about 2,000 people under instruction. This extension into the country has produced, as might have been expected, visible fruit in the enormous increase in the number of those under definite instruction for baptism. At this time last year the catechumens numbered 170; during the year some 800 (I have not the exact number at hand) have been baptized, and there are now 1,500 catechumens."

Mr. Pilkington anticipates an enormous growth during the present year, but there is great need of reinforcements. The native laborers are efficient, but they are not yet fully qualified to take charge of the work. It is pleasant to be able to record that, on May 18, a party of reinforcements left England, comprising two clergymen, three laymen, and five women. These are the first foreign women to go to Uganda, it never having been thought safe till now for them to go so far into the interior.

Around Mengo, the capital, there are from twenty to thirty churches that can be served with preachers. It seems that it is becoming a custom in the country for each chief to build a church, and some of these buildings are quite beautiful, equal to the chief's own house. The preachers are supported by voluntary contributions and by the "gardens" that have been given to the church by the chiefs. These "gardens" are exempt from taxation. It is now thought that the Luganda Bible will serve not only for the three millions of Luganda, but also for the whole district between the Victoria and Tanganyika lakes.

From Kyagwe reports are received quite as wonderful as those from Mengo. The churches are full. On New Year's day there were sixty-eight baptisms and others waiting to be received, among whom were some women and an ex-Mohammedan, a most intelligent man. Mr. Baskerville writes that at Ngogwe and out-stations 2,000 people assemble every Sunday. This is a district some forty by fifty miles in area.

The Negro as a Missionary. — Under this heading Rev. Mr. Bridges, of Salem, Va., gives in *The Missionary Review of the World* for May an account of Rev. W. H. Sheppard, a colored man born in Virginia in 1865, trained for four years under General Armstrong at Hampton, and afterward in the Theological Seminary of the Southern Presbyterian Church at Tuscaloosa. Five years ago he went with Rev. S. A. Lapsley, a white missionary, to the Congo Free State. They settled at Luebo, on one of the upper branches of the Kassai River called the Lulua. Here they learned of the Bakubas, a tribe under King Lukenga never visited by a foreigner. The Belgian officials had sought entrance in vain. Lapsley and Sheppard determined to reach this tribe, but before their plans could be perfected Lapsley died. Sheppard was bound to carry out the enterprise and it is a romantic story that is told of his adventures, many of them full of peril, in trying to reach Lukenga's capital. He accomplished his purpose, however, through a singular impression produced on Lukenga's mind, which Mr. Sheppard tried in vain to remove, that the intrepid young missionary was a reincarnation of Lukenga's father. He was therefore welcomed in a royal way. Mr. Sheppard describes these Bakubas as quite superior to ordinary African tribes. They have carved bedsteads, clothes racks, and mats, and the city is laid off in squares with broad streets. There is a singular mixture of civilized and heathenish customs. The people are cleanly and well dressed; their laws are simple and rigidly enforced. Polygamy is prohibited except in the royal family. Gambling, drunkenness, and other vices are severely punished; but, on the other hand, slaves are slain on the death of their master.

Mr. Sheppard returned to the United States in 1893. In a personal letter Rev. Mr. Bridges informs us that Mr. Sheppard returned on business connected with his mission.

While in this country he was welcomed by large and enthusiastic congregations who were greatly interested by his story and by his oratorical powers. He is spoken of as a man of unusual ability, and all classes were profoundly impressed by his addresses. He has now gone back to Africa with a wife and another colored missionary, and recent advices show that he was well received by the Bakubas. This tribe is located about 500 miles south of the Congo, and the same distance directly west from Lake Tanganyika. He is supported by the Southern Presbyterian Board of Missions.

THE ZULU KING. — It will be remembered that Dinuzulu, the son of the old Zulu king, Cetewayo, and heir to the throne, was visited by the British after the Zulu war, and inasmuch as his presence in Zululand was fraught with danger he was transported, like Napoleon, to the island of St. Helena. *The Mission Field*, of the Society for the Propagation of the Gospel, contains a letter written by Dinuzulu from St. Helena to the Bishop of Zululand reporting his acceptance of the gospel and his strong desire that the bishop should send teachers to his people. Should this prove a genuine conversion, the British might find it safe to return the deposed king to his home where he might have much influence for good among the Zulus.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the government and people of Madagascar: that in the war in which they are now engaged their lives may be spared, their homes preserved, and their Christian institutions be saved from destruction.

For those who have part in behalf of the nations of Europe in the present negotiations with the Turkish authorities: that these negotiations may be wisely conducted and may lead to such reforms as shall secure order and good government throughout the empire.

ARRIVALS ABROAD.

March 15. At Yokohama, Miss Julia E. Dudley, returning to the Japan Mission.

ARRIVALS IN THE UNITED STATES.

May 13. At San Francisco, Rev. C. C. Baldwin, D.D., and wife, of the Foochow Mission.

May 19. At New York, Rev. Lorin S. Gates and wife, of the Marathi Mission.

May 27. At San Francisco, Rev. George M. Rowland and wife, and Miss Caroline M. Telford, of the Japan Mission.

May 27. At San Francisco, Rev. S. F. Woodin and wife, of the Foochow Mission.

DEATHS.

May 15. At Wendell, Mass., Rev. George A. Perkins, who was a missionary of the American Board in Central Turkey from 1855 to 1859.

June 4. At Winchester, Mass., Rev. Henry M. Scudder, D.D., formerly of the Madras and Arcot missions in India. (See page 266.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The gospel among the Gregorians in Western Turkey. (See page 284.)
2. The needs of one district in India. (See page 285.)
3. One Christian catechist in India. (See page 286.)
4. A Theological Seminary on wheels. (See page 286.)
5. Evangelistic work in Japan. (See page 288.)
6. The tour of the *Morning Star* through the Mortlock Islands. (See pages 278–281.)
7. Incidents from Losap and Nama, Micronesia. (See page 282.)
8. An evangelical Armenian in Central Turkey. (See page 269.)

Donations Received in May.

MAINE.

Albany, Mr. and Mrs. J. E. Bird,	5 00	
Bath, A friend,	20 00	
Brewer, 1st Cong. ch. and so.	14 00	
Dexter, Cong. ch., Mrs. H. L. Dearth,	1 00	
Fort Fairfield, Cong. ch. and so.	10 00	
Hampden, Cong. ch. and so.	6 50	
New Gloucester, Cong. ch. and so.	130 00	
South Brewer, Cong. ch. and so., for work among Armenians,	3 25	
Woodfords, Cong. ch., Mary A. Baxter, 10, and Jane Folsom, 1,	11 00	
——, A friend of missions,	100 00	300 75

NEW HAMPSHIRE.

Alstead Centre, Cong. ch. and so.	2 00	
Bennington, Cong. ch. and so.	10 82	
Concord, Rev. N. F. Carter,	10 00	
Danbury, A friend,	1 00	
East Alstead, Cong. ch. and so.	3 77	
East Brentwood, Rev. H. H. Colburn,	12 00	
Francestown, Cong. ch. and so.	29 53	
Gilsum, Cong. ch. and so.	8 00	
Hampton, Cong. ch. and so.	8 33	
Haverhill, Cong. ch. and so.	18 25	
Henniker, Cong. ch. and so.	61 00	
Hinsdale, Cong. ch. and so.	4 82	
Jaffrey, East Cong. ch. and so.	21 00	
Keene, 1st Cong. ch. and so.	15 00	
Lancaster, Cong. ch. and so., by C. H.	3 50	
Manchester, 1st Cong. ch. and so., to const. Mrs. T. E. Clapp, H. M., 132.85; Mrs. Nancy Barr, 10,	142 85	
Marlboro, Cong. ch. and so.	31 96	
Mason, Cong. ch. and so.	11 90	
Pembroke, 1st Cong. ch. and so.	51 31	
Penacook, Cong. ch. and so.	13 75	
Roxbury, Brigham Nims Estate,	10 00	
Stratham, Cong. ch. and so.	28 00	
Swanzey, Cong. ch. and so.	20 00	
Troy, Trinity Cong. ch. and so.	12 37	531 16
Legacies. — Amherst, Lucy W. Blunt,	66 08	
Exeter, Mrs. Anna W. Chadwick, add'l,	9 33	75 41
		606 57

VERMONT.

Bellows Falls, 1st Cong. ch. and so.	130 29	
Berlin, Cong. ch. and so.	18 17	
Brattleboro, Centre Cong. ch. and so., m. c.	27 42	
Dorset, Cong. ch. and so.	2 50	
East Fairfield, Cong. ch. and so. and Junior C. E. S.	10 00	
Granby and Victory, Cong. ch. and so.	9 18	
Jeffersonville, 2d Cong. ch. and so. of Cambridge, Vt.	14 00	
Morrisville, 1st Cong. ch. and so.	39 62	
Newport, 1st Cong. ch. and so.	14 22	
North Thetford, First Cong. ch. and so.	12 00	
Norwich, Cong. ch. and so.	20 00	
St. Johnsbury, North Cong. ch. and so., of wh. 50 from a friend of missions for student in Training School, Shao-wu,	402 44	
Waitsfield, Cong. ch. and so.	15 00	
Wallingford, Rev. W. A. Bushee,	5 00	
Waterbury, Cong. ch. and so.	34 94	
West Rutland, Charity M. Gorham,	50	755 28

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so., 20.35; U. E. Cong. ch. and so., 5.92,	26 27	
Andover, Chapel ch. and congregation (of wh. 45.50 from students Theol. Sem.), to const., with other dona., Mrs. Katharine A. Paine and Julia E. Twitchell, H. M., 86; Free Christian Cong. ch. and so., 80,	166 00	
Arlington, Cong. ch. and so.	151 92	
Ashburnham, 1st Cong. ch. and so.	50 00	
Ashby, Cong. ch. and so.	16 25	
Auburndale, Cong. ch. and so.	310 75	
Bedford, Cong. ch. and so.	150 33	
Berlin, Cong. ch. and so.	22 00	
Beverly, Dane-st. Cong. ch. and so., m. c.	2 76	
Boston, Winthrop ch. (Charlestown), special gift, 178.14; Park-st. ch., 89.50; Village ch. (Dorchester), 79.36; 2d ch. (Dorchester), 75; Roslindale Cong. ch., 75; do., special gift, 2; Eliot ch. (Roxbury), 11.11; A lady, 200; H. A. P., 25,	735 11	
Braintree, 1st Cong. ch. and so.	16 06	
Brockton, Porter Cong. ch. and so. (of wh. 7.27 from Wendell-ave. Branch and 7.41 from Waldo Chapel), to const. Charles A. Jenney, John Lindsay, and Mrs. Arabella V. Holbrook, H. M.	316 87	
Cambridge, North-ave. Cong. ch. and so., 327.50; Miss D. Carleton, 50,	377 50	
Cambridgeport, Pilgrim Cong. ch. and so.	100 00	
Canton, Cong. ch. and so.	10 00	
Chester, Y. P. S. C. E., toward support of Rev. Dwight Goddard,	3 14	
Chesterfield, Cong. ch. and so.	9 00	
Chicopee, 2d Cong. ch. and so.	32 92	
Cliftondale, Cong. ch. and so.	47 00	
Concord, Trinity Cong. ch. and so.	28 44	
Deerfield, Cong. ch. and so.	8 71	
East Charlemont, Cong. ch., "additional,"	2 00	
Easton, Cong. ch. and so.	27 12	
Falmouth, 1st Cong. ch. and so.	46 64	
Foxboro, Bethany Cong. ch. and so.	24 33	
Framingham, Plymouth Cong. ch. and so.	125 30	
Franklin, 1st. Cong. ch. and so.	10 73	
Gilbertville, Cong. ch. and so., 103.12; do., A member, 50,	153 12	
Globe Village, Evan. Free ch. and so.	7 00	
Greenfield, Mrs. Mary K. Tyler,	15 00	
Groton, Union Cong. ch. and so.	128 00	
Hamilton, Cong. ch. and so.	25 00	
Harvard, Cong. ch. and so.	23 00	
Hawley, Mrs. M. J. Cranston,	5 00	
Hingham, Norfolk Conference,	24 69	
Hinsdale, Cong. ch. and so.	14 00	
Holden, Cong. ch. and so.	24 00	
Holyoke, 2d ch., Ladies, toward salary of Mrs. W. E. Hitchcock, 150; A. L. Hills, 2,	152 00	
Hyannis, Rev. V. J. Hartshorne,	5 00	
Hyde Park, 1st Cong. ch. and so.	44 45	
Leominster, Mrs. J. Ada Lyon, for two native preachers, Madura Mission, and to const. herself, H. M.	100 00	
Longmeadow, Benev. Ass'n,	4 32	
Lowell, 1st Cong. ch. and so.	7 00	
Lunenburg, Cong. ch. and so.	24 55	
Malden, 1st Cong. ch. and so.	100 34	
Maplewood, 1st Cong. ch. and so.	21 00	
Marion, Cong. ch. and so.	13 46	
Mattapoisett, Mrs. P. G. Hubbard,	2 00	
Medford, Mystic Cong. ch. and so., 100, to const. Daniel W. Wilcox, H. M.; Two D's, 2,	102 00	
Melrose, Ortho. Cong. ch. and so.	169 00	
Miller's Falls, Cong. ch. and so.	4 00	
Monson, Mrs. L. B. Peck,	10 00	
Newbury, 1st Cong. ch. and so.	23 86	
Northampton, A. L. Williston, 300; Rev. Rufus S. Underwood, 40,	340 00	
Northboro, Cong. ch. and so., 28.30; do., "Gleanings," 1,	29 30	
North Truro, Cong. ch. and so.	6 00	
Norton, Trin. Cong. ch. and so.	206 83	
Plainville, "Friends,"	2 00	
Reading, Cong. ch. and so.	162 39	
Rehoboth, Cong. ch. and so.	10 00	
Scotland, Cong. ch. and so.	5 00	
Sheffield, Cong. ch. and so.	8 38	
Somerville, Prospect Hill Cong. ch. and so.	93 82	

South Deerfield, "One dollar extra," 1 00
South Walpole, George F. Wright, 2 00
South Weymouth, Old South Cong. ch. and so. 20 00
Springfield, Olivet Cong. ch. and so. 38 50
Stoneham, Cong. ch. and so., to const. DANIEL D. PEABODY, H. M. 100 00
Tapleyville, May P. Grover, 5 00
Tewksbury, Cong. Sab. sch., for distributing Bibles, 1 09
Wakefield, Cong. ch. and so. 100 00
Wellesley Hills, F. L. Fuller, 50 00
Wellfleet, Cong. ch. and so., m. c. 2 00
Westfield, 1st Cong. ch. and so. 181 00
West Newton, Extra-cent-a-day Band, 15 00
West Springfield, Park-st. Cong. ch. and so., 42.67; 1st Cong. ch. and so., 39, 81 67
West Somerville, Day-st. Cong ch. 10 00
Weymouth Heights, 1st Cong. ch. and so. 51 81
Whitman, 1st Cong. ch. and so. 27 70
Woburn, North Cong. ch. and so. 19 02
Worcester, Union ch., Extra-cent-a-day Band, 8.50; Old South ch., A friend, 20, 28 50--5,616 95

Legacies.—Cambridge, Arthur Wilkinson, 2,595 93
Framingham, Mrs. Eleanor Williams, by J. H. Williams, Ex'r, 500 00
Pepperell, Rev. Eli W. Harrington, by Charles Crosby, in part, 600 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 75 00
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, 758 65--4,529 58

10,146 53

RHODE ISLAND.

Central Falls, Cong. ch. and so., 62.18; E. L. Freeman, 50, 112 18
Providence, Thomas C. Powell, 5; Edith Spuance, 5, 10 00--122 18

CONNECTICUT.

Bristol, H. A. Carrington, 9 00
Colchester, "I. M. K." 75
Danielsonville, Westfield Cong. ch. and so. 55 30
East Haddam, A friend, 10 00
Hartford, 1st Cong. ch. and so., 980.28; Asylum Hill Cong. ch., Mrs. A. S. Harrison, 2; Roland Mather, 1,000, 1,982 28
Mansfield, 2d Cong. ch. and so. 14 46
Marlboro, Cong. ch. and so. 5 32
Milton, Cong. ch. and so. 5 83
Middletown, 1st Cong. ch. and so. 40 32
Nepaug, Rev. W. L. Gay, 5 00
New Haven, Yale Divinity School, towards support Rev. O. Faduma, 223; Dixwell-ave. Cong. ch. and so. towards do., 20.42; Dwight-place Cong. ch. and so., 92.33; Wm. E. Chandler, 10, 345 75
New London, 1st Church of Christ, m. c. 23 58
Norwich, S. L. Huntington, 20 00
Salisbury, Cong. ch. and so., to const. HENRY S. WILSON, H. M. 104 63
Sharon, Cong. ch. and so. 19 15
Southington, Cong. ch. and so. 35 26
Thomaston, 1st Cong. ch. and so. 12 93
Wallingford, 1st Cong. ch. and so. 134 38
Waterbury, 3d Cong. ch. and so. 1 60
West Stafford, Cong. ch. and so 6 44
Winchester, Cong. ch. and so. 1 71
——, "An old minister," 10 00--2,843 69

Legacies.—Greenwich, Miss Hannah R. Mead, 3,000, less exchange, 2,997 00
Hartford, Richard Storrs Burt, by Chas. R. Burt, Ex'r, to const. Rev. GEORGE CURTISS, Rev. T. M. HODGDON, Rev. E. D. FRANCIS, and Rev. HERBERT JOB, H. M. 200 00--3,197 00

6,040 69

NEW YORK.

Binghamton, 1st Cong. ch., towards support Rev. W. M. Zumbro, 375 00
Brasher Falls, Hon. C. T. Hulburd, 6 00
Brooklyn, Church of the Pilgrims, "L. W. A., 'part of the earnings of her deceased son,'" 50; Lee-ave. Cong. ch., 38.33; Park Cong. ch., 32.40; A friend of missions, 300, 420 73
Clifton Springs, Two friends, 10 00
East Bloomfield, Mrs. Eliza S. Goodwin, 5 00
Flushing, Cong. ch. 36 15
Jamestown, 1st Cong. ch. 33 00
Kiantone, Cong ch. 3 07
Mt. Morris, Rev. Geo. W. Wood, D.D. 40 00
New York, Pilgrim Y. P. S. C. E., for native preacher, North China, 25, and for do., Madura, 20; Allan Bourn, 100; A friend of missions, 10, 155 00
Northville, Cong. ch. 30 00
Norwich, 1st Cong. ch., for Scudder Memo. Fund, 40 00
Ogdensburg, 1st Cong. ch. 10 00
Panama, D. D. Swezey, toward native preacher, Madura, 15 00
Spencerport, Cong. ch. and Sab. sch. 45 00
Warsaw, Cong. ch. 10 51
Washington Mills, Cong. ch. 2 35--1,236 81

Legacies.—Gaines, Lucius A. Sanford, by L. H. Sanford and William J. Prusia, 95, less exchange, 94 90
Homer, Mrs. Sarah E. K. Hobart, add'l, 62 33——157 23

1,394 04

NEW JERSEY.

Closter, 1st Cong. ch. 6 25
Jersey City Heights, Mrs. Henry O. Ames, 5 00
Vineland, "All I can," 2 75——14 00

PENNSYLVANIA.

Erie, Estate of M. W. T. 20 00
Lancaster, "A cheerful giver," 5 00
Philadelphia, Central Cong. ch., 449.87; "No Retreat," 60, 509 87
Williamsport, F. W. Tuckerman, 10 00——544 87

GEORGIA.

Savannah, Rev. J. H. H. Sengstacke, 14

FLORIDA.

Interlachen, 1st Cong. ch. and so. 5 10
Macclenny, A. A. Stevens, 3 00
Ormond, Union ch. and La. Mis. Soc. 11 00——19 10

LOUISIANA.

New Orleans, University Cong. ch. 5 00

TENNESSEE.

Memphis, A. J. Iverson, 5 00

INDIANA.

East Chicago, 1st Cong. ch. 9 00
Macksville, Cong. ch. 3 61——12 61

MISSOURI.

Kansas City, 1st Cong. ch. 132 22
St. Joseph, Tabernacle Cong. ch. 62 27
St. Louis, Pilgrim Cong. ch., A friend, 50 00
Thayer, Cong. ch. 3 64——248 13

OHIO.

Akron, West Cong. ch. 55 86
Belpre, Cong. ch. 11 00
Cincinnati, Walnut Hills Cong. ch. 60 14
Cleveland, Plymouth Cong. ch. 115 34

Mansfield, Mrs. F. E. Tracy and Mrs. M. D. Avery, 100 00
Mt. Vernon, Cong. ch. 60 00
Oberlin, 1st Cong. ch. 5 00
Sullivan, Cong. ch. 5 50
Toledo, 1st Cong. ch., 200; Washington-st. Cong. ch., of which 50 from E. H. Rhoades, to const. Rev. OREN D. FISHER, H. M., 78.61, 278 61
Troy, Cong. ch. 5 00
Wellington, 1st Cong. ch. 81 00
Yellow Springs, E. G. Rice, 2 00—779 45

Legacies. — Denmark, Isaac Field, by Thomas S. Taylor, Ex'r, 118 87
Hudson, Mrs. Abigail D. Case, by James H. Seymour, Ex'r, balance (prev. rec'd, 50), 50 00
Wakeman, Franklin Hale, by A. A. Blair, Ex'r (note and interest), 417 88—586 75

1,366 20

ILLINOIS.

Cambridge, H. G. Griffin, 15 00
Champaign, 1st Cong. ch. 81 15
Chicago, Union Park Cong. ch., m. c., 18.53; Pacific Cong. ch., 4.75; Sardis, Cong. ch., 4; Mrs. Charlotte L. Hamilton, 30; Rev. Wm. B. Bond, 10, 67 28
Danville, Mrs. A. M. Swan, 5 00
Dover, Cong. ch. 13 10
Dwight, Cong. ch. 10 00
Elgin, Prospect-st. Cong. ch. 32 55
Elmwood, Cong. ch. 11 91
Gridley, Cong. ch. 8 25
Ivanhoe, Cong. ch. 5 05
La Salle, 1st Cong. ch. 4 25
Malden, Cong. ch. 3 80
Morris, Lewis Sherrill, 10 00
Normal, 1st Cong. ch. 18 55
Oak Park, 1st Cong. ch. 235 91
Oneida, Cong. ch. 20 24
Rock Falls, Cong. ch. 13 52
Rockford, 1st Cong. ch., Mrs. M. H. Penfield, 75; Thos. D. Robertson, 100, 175 00
Roseville, Mr. and Mrs. L. C. Axtell, 50 00
St. Charles, Cong. ch. 7 00
Sandwich, Cong. ch. 44 13
Thawville, Cong. ch. 3 78
Wheaton, Prof. and Mrs. D. A. Straw, for catechist, India, 5 00
Woodburn, Cong. ch. 7 92—850 39

Legacies. — Elgin, Cornelia W. Crabtree, by A. T. Lewis, Ex'r, 300, less expense, 297 00

1,147 39

MICHIGAN.

Ann Arbor, 1st Cong. ch. 75 00
Gaylord, Cong. ch. 2 00
Grand Blanc, Cong. ch. 18 00
Hopkins, D. B. Kidder, 5 00
Olivet, Albert Topping, 2 00
Port Huron, Twenty-fifth-st. Cong. ch. 4 10
Romeo, Cong. ch. 42 35
St. Johns, 1st Cong. ch. 52 49—200 94

WISCONSIN.

Arena, 1st Cong. ch. 5 00
Beloit, Cong. ch. 5 00
Eagle River, 1st Cong. ch. 7 25
Eort Atkinson, Cong. ch. 29 23
Fulton, Cong. ch. 4 00
Hartland, Cong. ch. 13 00
Koshkonong, Cong. ch. 12 50
Menasha, Cong. ch. 90 00
Milton, Cong. ch. 6 99
Milwaukee, Mrs. Fanny Burnell, 1 00
Pine River, Cong. ch. 2 50
Shopiere, Cong. ch. 12 60
Watertown, 1st Cong. ch. 14 00
Waupun, 1st Cong. ch. 20 25—223 32

IOWA.

Anamosa, Cong. ch. 26 00
Cass, Cong. ch. 20 00
Cedar Rapids, Rev. L. W. Winslow, 15 00
Clinton, "An Endeavorer," 2 00
Independence, Rev. W. S. Potwin, 5 00
Lansing, Rev. A. Kern, 2 00
Little Rock, Cong. ch. 1 50
Mt. Pleasant, Rev. O. W. Rogers, 5 00
Nashua, Cong. ch. 10 15
Sioux City, 1st Cong. ch. 28 04
Wayne, Cong. ch. 14 00—128 69

MINNESOTA.

Benson, Pilgrim Cong. ch. 6 00
Fergus Falls, 1st Cong. ch. 2 65
Plainview, Cong. ch. 13 22
Minneapolis, Lyndale Cong. ch. 11 15
St. Paul, Park Cong. ch. 27 29
Worthington, Mrs. E. M. Porter and Edgar L. Porter, 15 00—75 31

KANSAS.

Antrim, Lutheria and Lenna Gibbs, 3 00
Burlington, 1st Cong. ch. 12 00
Ellis, George Johnston, 5 00
Osawatomie, Cong. ch. 6 00
Smith Centre, Cong. ch., A member, 3 00—29 00

NEBRASKA.

Beatrice, 1st Cong. ch. 12 40
Olive Branch, Germ. Cong. ch. 4 50
Rokeby, Cong. ch. 13 75—30 65

CALIFORNIA.

Alameda, A friend, 5 00
Florin, A friend, 5 00
Oleander, La. Mis. Soc., 1.20; Rev. Joseph Overton, 2, 3 20
Ontario, Cong. ch. 17 00
Redlands, 1st Cong. ch. 70 00
Woodland, Cong. ch. 16 75—116 95

OREGON.

Astoria, 1st Cong. ch. 20 00

COLORADO.

Bachelor, Cong. ch. 3 75
Boulder, Cong. ch. 27 00
Highlands, Boulevard ch. 12 65
Idaho Springs, "S. H. W." 5 00
Montrose, Cong. ch. 11 35
Pueblo, Mr. and Mrs. S. M. Packard, 10; Mrs. E. G. Getman, 10, 20 00—79 75

SOUTH DAKOTA.

Holabird, Mrs. S. J. Harris, 1 00

MONTANA.

Red Lodge, Cong. ch. 4 35

IDAHO.

Boise City, Cong. ch. 14 30

UTAH.

Provo, Cong. ch. 3 00
Salt Lake City, Plymouth ch. 5 00—8 00

DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For the Canadian Station, West Central Africa Mission, add'l, 430 00

FOREIGN LANDS AND MISSIONARY STATIONS.

JAPAN. — Mission church of Christ, 106; Okayama Orphan Asylum, 1, 107 00
MEXICO. — Chihuahua, Trinity ch. 66 84

TURKEY. — Harpoot, Rev. H. N. Barnum, D.D. 20 00
South Africa, Wellington, Miss Annie M. Wells, 10 00—203 84

Legacies. — Marshall Islands, Tara, add'l, by W. W. Hall, 104 80

308 64

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 10,833 45

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 4,075 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Concord, Y. P. S. C. E. of East ch., 15; Hinsdale, Cong. Sab. sch., 6.36; Hollis, Y. P. S. C. E., 1.05; Lancaster, Mrs. Fletcher's Sab. sch. class, 11; Lyme, Jun. C. E. S., 3; Mason, Y. P. S. C. E., 5; Nashua, Y. P. S. C. E. of 1st Cong. ch., 10, 51 41

VERMONT. — Hartford, Cong. Sab. sch., 6.60; Montpelier, Bethany, Y. P. S. C. E., 17; Vergennes, Y. P. S. C. E., 14, 37 60

MASSACHUSETTS. — Attleboro, 2d Cong. Sab. sch., 22.12; Berlin, Y. P. S. C. E., 10.80; Boston, Walnut-ave (Roxbury) Y. P. S. C. E., 9; do., Allston, Cong. Sab. sch., 6.18; do., Trinity (Neponset) Y. P. S. C. E , 5; Dedham, Cong. Sab. sch., 20; Florence, Y. P. S. C. E., 5.45; Hyde Park, 1st Cong. ch., for pupil, Adams, 25; Ipswich, Lend-a-hand Soc. of 1st Cong. ch., 5; Maplewood, 1st Y. P. S. C. E., 15; Pepperell, Y. P. S. C. E., 6.66; Scotland, Jun. C. E. S., 1; Somerville, Franklin-st. Sab. sch., 10; Webster, Y. P. S. C. E., 11; Worcester, Piedmont Cong. Sab. sch., 23.06, 175 27

CONNECTICUT. — Griswold, Y. P. S. C. E. of 1st Cong. ch., 4.72; Groton, Y. P. S. C. E., for student, Adams, 30; Little River, Westfield Y. P. S. C. E., 9.05; Southington, 1st Cong. Sab. sch., 38.66; Trumbull, Y. P. S. C. E., 15; Westport, Saugatuck, Cong. Sab. sch., 2.52, 99 95

NEW YORK. — New York, Broadway Tabernacle Afternoon Sab. sch., 11.85; do., Olivet Sab. sch. Mis. Assoc., 50; Northfield, Cong. Sab. sch., 7.10; Syracuse, South-ave. Cong. ch. soc., a class, 1, 69 95

NEW JERSEY. — Plainfield, Y. P. S. C. E. 2 29

SOUTH CAROLINA. — Charleston, Y. P. S. C. E. of Circular Cong. ch. 11 22

FLORIDA. — Ormond, Y. P. S. C. E. of Union ch. 12 00

OHIO. — Brownhelm, Cong. Sab. sch., 7; Chillicothe, Cong. Sab. sch., 144; East Toledo, Y. P. S. C. E. of Birmingham Cong. ch., 6.50; Oberlin, 1st Cong. Sab. sch., 14, 28 94

ILLINOIS. — Champaign, Y. P. S. C. E., 13.40, and Junior C. E. S., 8.39; Chicago, Bethlehem Sab. sch., 5.14; do., Y. P. S. C. E. of Millard-ave Cong. ch., 10; Elgin, Y. P. S. C. E., 12, and Cong. Sab. sch., 8; Glen Ellyn, Y. P. S. C. E., 12.65; Lockport, Cong. Sab. sch., 6.50; Oneida, Y. P. S. C. E., 1.03, and Cong. Sab. sch., 1.48; Wayne, Cong. Sab. sch., 8.25, 86 84

MICHIGAN. — Eaton Rapids, 1st Cong. Sab. sch., 3.68; Ironton, Cong. Sab. sch (of wh. 88c. from Pri. Dept.), 1.66, 5 34

NEBRASKA. — Farnum, Y. P. S. C. E. 50

CALIFORNIA. — Loomis, Y. P. S. C. E. 1 00

582 31

CHILDREN'S "MORNING STAR" MISSION.

NEW YORK. — Cortland, Cong. Sab. sch., Pri. Dept., 6; New York, Broadway Tabernacle, Miss Parsons' Class, birthday offering, 3.14, 9 14

OHIO, Berea, Cong. Sab. sch. 10 00

ILLINOIS. — Chicago, Frank, Ralph, and Harry Gates, 30

MINNESOTA. — Northfield, Cong. Sab. sch., Birthdays, 2 93

22 37

FOR SUPPORT OF YOUNG MISSIONARIES.

OHIO. — Ashtabula, Y. P. S. C. E. of 2d Cong. ch. 8 00

ILLINOIS. — Chicago, Y. P. S. C. E. of University Cong. ch., 10; Mound City, Y. P. S. C. E., 5; Sterling, Y. P. S. C. E. of 1st Cong. ch., 5, 20 00

IOWA. — Corning, Y. P. S. C. E. 2 00

WISCONSIN. — Beloit, Y. P. S. C. E. of 1st Cong. ch., 25; Green Bay, Mizpah C. E. S. of 1st Pres. ch., 25, 50 00

SOUTH DAKOTA. — Yankton, Y. P. S. C. E. 17 50

97 50

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Gray, Cong. ch. and so., 7; Norridgewock, H. N. Page, 5; Portland, 2d Parish ch., (of which 500 from Hon. W. W. Thomas), 636.02, 648 02

NEW HAMPSHIRE. — Andover, Mary E. Jennison, 3; Auburn, Cong. ch. and so., 5; Deerfield, Cong. ch. and so., 16.78; Hanover, Dartmouth College church, 174, 198 78

VERMONT. — Burlington, 1st Cong. Sab. sch., Miss Hickok's Class, 1.28; West Brattleboro, Cong. ch. and so., 87.25; Windham, Cong. ch. and so., 20, 108 53

MASSACHUSETTS. — Beverly, Dane-st. Sab. sch., 10; Boston, Old South ch., 2,148.14; Mt. Vernon ch., 776.68; Boylston ch. (Jamaica Plain), 135.46; Highland ch. (Roxbury), 113; Pilgrim ch. (Dorchester), Daughters of the Covenant, 15; Olivet ch., 7.26; Walnut-ave. Cong. ch. (Roxbury), Mr. and Mrs. McIntyre and two daughters, 4; Rev. Arthur Little, D.D., 10; Boxboro, Cong. ch. and so., 20; Concord, Trinitarian Cong. ch. and so., 162.50; Danvers, Maple-st. Sab. sch., 25; Easton, Cong. ch. and so., 22.57; Framingham, Plymouth Cong. ch. and so., 5; Greenwich, Cong. ch. and so., 6; Lexington, Hancock, Y. P. S. C. E., 10; Melrose, Ortho. Cong ch. and so., "Birthdays gift," 101; Newton, Eliot Cong. ch. and so., 800; Provincetown, Cong. ch. and so., 5.70; Springfield, Hope Cong. ch. and so., 182.77; do., A friend, by Mrs. R. C. Merriam, 1; Sterling, Cong. ch. and so., 30.80; Turner's Falls, Cong. ch. and so., 15; Ware, King's Children of 1st Cong. ch., 2; Whitinsville, Arthur F. Whitin, 250, 4,858 88

RHODE ISLAND. — Newport, United Cong. ch. and so., 30.01; Providence, Pilgrim Cong. ch. and so., 268.28, 298 29

CONNECTICUT. — East Hartford, Cash, 7.25; Middletown, Mrs. S. F. Bel, 1; Norwich, 1st Cong. ch., Individuals, 5, 13 25

NEW YORK. — Brooklyn, Carolyn M. Hartwell, 5 00

NEW JERSEY. — Chester, "Friend of Missions," 50 00

PENNSYLVANIA. — Philadelphia, Mr. and Mrs. H. B. Wyeth, 10 00

OHIO. — Oberlin, Dr. Dudley Allen, 50; Welshfield, A friend, 1, 51 00

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MICHIGAN. — Kalamazoo, Mrs. M. M. Wilcox, 1 00

WISCONSIN. — ———, A Welsh Cong. pastor, 2 00

IOWA. — Traer, A friend of the cause, 30 00
MINNESOTA. — Minneapolis, Plymouth ch. 47 42
NEBRASKA. — Crete, Rev. L. P. Mathews, 10 00
CALIFORNIA. — San Francisco, Olivet Cong. ch. 5 00
CHINA. — Kalgan, Rev. and Mrs. W. P. Sprague, 20 00
TURKEY. — Marash, A friend, 10 00
6,469 17

FROM JAFFNA MEDICAL MISSION FUND.

For salaries and trav. exp., Dr. and Mrs. T. B. Scott, and salaries Dr. C. T. Mills and J. Fitch, all to December 31, 1894, 705 87

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Hallowell, South Cong. ch., for work of Mrs. J. L. Coffing, 25 00
NEW HAMPSHIRE. — Tilton, Boys' Mission Circle, for student, Japan, 25 00
MASSACHUSETTS. — Boston, Walnut-ave. ch. (Roxbury), Miss C. A. Aldrich, "Thank-offering," for medical work, care Dr. B. N. Bridgman, 50; Mt. Vernon Chinese Sunday-school, for native helper, 50; "M. H. S.," for kindergarten, Maebashi, 20; Walnut-ave. Sunday-school, Pri. Dep't, for use Mrs. Fay, 5; Cambridgeport, St. Luke's Ref. Episcopal Sunday-school, for Theol. student, care Rev. G. M. Gardner, 6.25; East Northfield, Evelyn S. Hall, for pupil, Madura, 10; Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for work of Rev. E. P. Holton, 15; Lexington, Mrs. M. A. Hamlin, for work, care Mrs. L. O. Lee, 52; Spencer, Y. P. S. C. E. of 1st Cong. ch., for scholarship, Yozgat, 15; Winchester, 1st Cong. ch., for work, care Dr. Riggs, 2; Worcester, Plymouth Cong. Sab. sch., for bell for Pao-ting-fu Mission, 50; ——, A friend, for work of Rev. W. P. Elwood, 15, 290 25
CONNECTICUT. — Bridgeport, Mrs. E. P. Jenkins, for native teacher, 50; and for Bibles, 5, care Miss E. T. Crosby; Hartford, 1st Cong. ch., for salary Rev. S. V. Karmarkar, 400; do., students of Hartford Theol. Seminary, for work, care Rev. W. L. Beard and Rev. Dwight Goddard, 59.28; Newington, Y. P. S. C. E., for work of Rev. J. E. Abbot, 10; Newtown, Cong. ch., for work, care Rev. H. M. Bridgman, 3.05; Wethersfield, Cong. Sab. sch. at Yozgat, 40, 567 33
NEW YORK. — Angola, Miss A. H. Ames, for Theol. student, Foochow, 5; Cazenovia, Miss Nancy Root, for Bulgarian Evan. Soc., 1; East Bloomfield, Cong. Sab. sch., for pupil, care Mrs. S. S. White, 30; Lima, "M. S. B.," for preacher, care Rev. G. M. Gardner, 40; New York, Broadway Tabernacle ch., for work of Miss C. E. Bush, 20; do., Rev. and Mrs. L. H. Cobb, for work in Anatolia College, 25; do., Rev. Josiah Strong, for Bulgarian Evan. Soc., 10; Poughkeepsie, Wm. B. Dwight, for work of Mrs. Edw. Riggs, 15; Sherburne, A friend, for work of Rev. W. N. Chambers, 10, 156 00
NEW JERSEY. — Boonton, Friends, by Mrs. H. D. Carter, for work of Rev. W. S. Dodd, 97; Bound Brook, Cong. Sab. sch., 25, and Y. P. S. C. E., 25, for student, care Miss Mary Dunning; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, Madura, 12.50; do., T. M. Nevins, for Bible reader, care Rev. H. C. Hazen, 10; Montclair, 1st Cong. Sab. sch., for work, care Rev. J. D. Eaton, 39.58, 209 08
PENNSYLVANIA. — New Vernon and New Lebanon, Y. P. S. C. E. of Presb. ch., for student, Kyōtō Training School, 8.50; Philadelphia, Bible class, St. Paul Ref. Episcopal ch., for preacher, care Rev. G. M. Gardner, 40; do., Central Cong. ch., for "The blind evangelist," 20; Sewickley, Mrs. Catherine E. Way, for use of Rev. H. M. Allen, 50, 118 50
FLORIDA. — Fernandina, "E. F. R.," for church, Foochow, 100 00
TENNESSEE. — Knoxville, Y. P. S. C. E., for medical work, Lin-ching, 10 00
OHIO. — Cincinnati, Walnut Hills Cong. Sab. sch., for pupils, care Miss M. T. Noyes, 33 10
ILLINOIS. — Chicago, Kenwood Evan. Sab. sch., for Mr. Gates' school, Mardin, 50; Morton, Cong. Sab. sch., for work of Mrs. E. G. Tewksbury, 4.50, 54 50
MICHIGAN. — Reed City, Rev. F. E. York, for pupil, Yozgat, 5 00
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From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For boy, care Rev. W. T. Currie, 20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

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For use of Rev. W. M. Zumbro, 5 00
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For day school, care Miss M. S. Morrill, 50 00
For work of Miss A. M. Colby, 10 00
For use of Miss A. G. Gulick, 125 00
For roof for Girls' school, Kusaie, 350 00
For use of Mrs. W. T. Currie, 8 00
For use of Miss Fidelia Phelps, 30 57
For work of Mrs. G. A. Wilder, 13 00
For work of Mrs. E. R. Baird, 7 65
For use of Miss Emily McCallum, 18 00
For use of Miss Ellen M. Pierce, 10 00
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For use of Dr. G. N. Kimball, 25 00
For pupils, care Dr. G. N. Kimball, 115 00
For Industrial Dept. of Boys' school, Van, 15 57——957 79

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For Bible woman, care Miss M. R. Perkins, 20 00
For use of Rev. R. A. Hume, 5 00——35 00

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Mrs. Frances A. Sanders, Montreal, Canada, *Treasurer.*

For pupils, care Rev. W. T. Currie, 31 00
For use of Mrs. W. T. Currie, 22 00——53 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

NEW HAMPSHIRE. — Stoddard, Cong. ch. and so. 1 00
MASSACHUSETTS. — Boston, A friend, 1 40
NEBRASKA. — Neligh, 1st Cong. ch. and so. 16 00
18 40
2,735 95

Previously received and acknowledged since September 1, 1893, 5,593 27
Received in May as above, 18 40
Total receipts for the college, 5,611 67

Donations received in May, 40,973 23
Legacies " " 8,947 77
49,921 00

Total from September 1, 1894, to May 31, 1895: Donations, $354,996.04; Legacies, $122,116.03=$477,112.07.

For Young People.

THE STORY OF TARA.

BY MRS. MARY E. LOGAN, OF RUK, MICRONESIA.

In 1878, while we were living on Ponape, there came to us one day two young men who interested us very much. They had recently arrived from the Samoan Islands, where they had been employed as plantation laborers. They were natives of Oleai, an island lying 600 or 700 miles west of Ponape. One of the young men was quite fine-looking, with regular features, but the other, though large and strong apparently, was not particularly good-looking. This one came to us again in a few days and asked if he could come and live on the mission premises.

He spoke English very brokenly, but he made us understand that while on the plantation he had become attached to and had married a Mortlock woman, also a plantation laborer, who had promised to go with him to his home on Oleai when they were brought from Samoa. The vessel which was taking the laborers to their homes called at the Mortlocks to leave some natives. This man's wife went on shore to see her friends and they refused to allow her to go to Oleai and took measures to prevent her return to the ship. So the poor man lost her.

He went on to his home in Oleai, but felt badly about his wife and wanted to return to her. The vessel did not stop at Mortlock on the way back, so he was brought to Ponape. He came to us and asked to be permitted to stay with us until the *Morning Star* came, when he hoped to get passage on her to Mortlock, where he could join his wife. We consented to his coming, but after we had done so Mr. Logan felt that he had perhaps made a mistake, as we saw that he used tobacco and we had to be very careful about seeming to sanction the use of tobacco. But he came, and within a few days he left off the use of the narcotic and I do not think he ever used it from that time onward.

He told us his name was Tara. He had not been long with us before an incident occurred which showed us something of the value of the man who had thus drifted to us. We had living with us a young man and his wife from Mortlock. Their marriage was a recent one and had been arranged by their friends, as is usually the case, and the young people seemed to have some difficulty in adjusting themselves to each other. The man was an easy, shiftless sort of a fellow, always leaving undone that which he ought to do, and it worried and annoyed his wife. She felt very grateful to us for her home with us, and for what we were trying to do for them, and was anxious to have her husband show by his conduct that he, too, was grateful. She used occasionally to reprove him for his heedlessness. One day, after having administered to him a little rebuke for some misdemeanor, he stood with a long pole in his hand, such as is used in gathering breadfruit, and as she turned away he threw the breadfruit pole after her with such aim that he hit her in the back and felled her to the ground. We were all afraid she was dead, and she did seem to be at the point of death for

several days. It was then that Tara's skill showed itself. He at once took his place as nurse at the side of this woman and took care of her until she recovered.

Some few months after this we went to Mortlock to live and Tara went with

HEATHEN NATIVES OF RUK, MICRONESIA.

us. His wife was living on another islet from that on which we took up our abode, and we did not see him for some few months after we landed there. It was a time of great scarcity of food and we were much shocked one day when a canoe load of people came over from Ta, the island where they were living, and Tara and his wife among them, to see the pinched look on their faces which

showed that they were suffering keenly from the lack of food. I well remember our satisfaction in carrying out to them some heaped-up plates of food.

They were anxious to stay and work for us, and though we did not much need their help, we could not refuse them, so they were with us all the remaining months of the year, and Tara soon made himself exceedingly useful in a variety of ways. He showed his faithfulness in all that he did. We felt that we could trust him with everything we had, and when Mr. Logan was ill, it seemed that he could not do enough for us, so kind and thoughtful was he in all ways.

His wife proved unfaithful to him during that year and he never married again. When we were about returning to Ponape, which we did early the following year, we hardly knew what arrangements to make for Tara. He wanted to come with us, but knowing how uncertain our movements might be, as Mr. Logan was poorly in health, we doubted whether it would be wise. Seeing our perplexity, Captain Bray offered to take him as sailor on the *Morning Star*, and Tara seemed pleased with the suggestion. So from this time the *Morning Star* became his home for a number of years. He was a useful and valuable man, and his conduct was always above reproach while he remained on the *Star*. He seemed to have a faculty for mastering all the Micronesian dialects, and could make himself understood and act as an interpreter in a humble way in any of them. He was one of the sailors at the time of the wreck of the *Morning Star* at Kusaie, and the only one of them all who volunteered to go with Captain Garland to Ponape in an open boat, a distance of 300 miles. When we reached Ponape by the *Jennie Walker*, in 1884, we found him there awaiting an opportunity to return to Honolulu.

In 1886, when he came with the *Morning Star* to Ruk, he came to Mr. Logan and told him that he wanted to "stop ashore," as the sailors say. He said he wanted to go to school and learn to read; so he remained with us. He now seemed thoroughly interested in school and in learning to read. We took some special pains in teaching him and in a few months he was able to read intelligently in the Mortlock New Testament. He also seemed interested in listening to the truth and in church attendance, as he had not been in former years. From time to time he would express a hope that some day the *Morning Star* would go to Oleai to take the message of life to his people there.

After Mr. Logan's death Tara seemed to feel that his place was again on the *Morning Star*, and there he remained until the building of the *Robert W. Logan*. He came to San Francisco to be ready to take his place as mate on the *Logan* on her long voyage to Micronesia, and it was very interesting to hear him tell of his visit in San Francisco and of the things which he saw. His place ever after this was on the *Logan*. He had a very serious illness during the last year of his life at Ruk, and Mr. and Mrs. Snelling did many things in the way of caring for him, and he seemed to have a feeling of real gratitude toward them for their care. On his return to health he took a more decided stand as a Christian than he had done before, though he was never taken into full church membership. He was a frugal and temperate man and had saved several hundred dollars of his wages earned as sailor on the *Morning Star*. Before sailing from Honolulu, for Micronesia, in the *Logan*, he arranged that this money should be given to the American Board in case of shipwreck or accident to him.

When the *Logan* was sent to Japan in charge of a Japanese crew, we all felt that in sending Tara with her we had one who would stand by her to the last. How little we thought that this would be the last voyage for Tara and the

THE GIRLS' SCHOOL AT RUK.

Logan! But so it was, for the vessel has not since been heard from, and Tara and all on board found their grave in the sea. It has not been my lot in life to know many people who have more fully lived up to the light which they had received than did this waif from one of the far-off islands of Micronesia, which has not as yet been blessed by the message of the gospel.

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